NUNAVUT ᓄᓇᕗᑦ NUNAVUT

84- 4228 /

ᐅᖃᓕᖅᑐᓄᑦ ᑐᖃᓐᓇᒃ,

ᒪᓐᓇᐃ ᐅᖃᓕᒫᖅᐱᑦ ᑐᓴᕈᑎᐅᔪᓕᖅ ᓄᓇᕗᑦᐅᓄᑦ, ᑲᓇᑕᐅᓂᖅᒪᓂᓪ ᑭᓇᑐᐃᓐᓇᖃᓄᑦ ᑐᖅᓯᒪᔭᓄᑦ ᖃᓄᐃᓕᔪᓐᓇᕐᓂᖅᑐᑦ ᖃᓄᐃᑕᐅᓕᕆᓂᖅᑐᑦ ᑕᒪᓐᓇ ᒪᔪᒪᓕᕆᓂᖅ ᖃᓄᐃᑕᐅᓕᕆᓂᖅᑐᑦ ᑕᒪᓐᓇ ᐅᑎᖅᑕᖅᑐᑦ. ᒪᓐᓇᐃ ᐅᖃᓕᒫᖅᓯᐅᖅᑕᐅᓕᕆᔨᓂᖅ ᒪᓐᓇᐅᓗᒃ ᓄᓇᓕᖅ ᑐᓴᒪᐃᖅᓯᕆᓂᖅᑐᓄᑦ (NUNAVUT CONSTITUTIONAL FORUM-ᑯᓘᓂᑦ) ᒪᓐᓇᐃ ᐱᓕᕆᐊᖅᓯᖅᑕᖅᑎᑕᐅᕐᒪᑕ ᖁᖅᑭᕐᔪᓐᓇᕐᓂᕆᔨᐊᖅᑐᓂᖅ ᐱᕈᐊᖅᑎᓕᕐᔪᒪᓕᓪᓚᖅᓂᖅ ᐅᖃᐅᑕᐅᕈᓐᓇᐊᖅᑐᓕᕐᓂᐊᕐᓗᓄᑦ ᓄᓇᓕᖅ ᒪᔪᒪᓕᖅᐳᖅᑐᓄᑦ. ᑕᐃᒪ 1983-ᒥ ᑐᓴᒪᔪᖅᓯᐊᖅᑐᖅ ᑎᑎᕋᖅᑕᐅᓕᕆᓂᖅᒪᑦ ᐱᐊᓂᒪᓕᕐᓂᓕᐊᖅᑐᖅ ᐊᑎᓕᖅᑕᐅᓕᕐᓂᓕᓚᓐᓇᓗ ᑭᓇᐃᓐᓇᖃᓄᑦ, ᐋᒪᓗ ᐊᑎᓕᖅᑕᐅᔪᒪᓂᐊᖅᑐᖅ ᑲᓇᑕᐅᓕᖅᑐᓄᑦ ᐊᑐᖅᑕᐅᓕᕆᓂᖅᑐᑦ ᑕᐃᒪᓕᒫᓂᖅ ᐱᓕᕆᔨᒃᑯᓂᖅ ᐊᑐᖅᑕᐅᓕᕆᓂᖅᑐᑦ ᑕᐃᒪᓕᒫᓂᖅ ᐱᓕᕆᔨᒃᑯᓂᖅ. ᑕᒪᓐᓇ ᑐᓴᒪᔪᖅᓯᐊᖅᑐᖅᑕᐅᓕᕆᔨᓂᖅᑐᑦ ᐊᑐᖅᑕᐅᓕᕆᓂᖅᑐᑦ ᐊᑐᖅᑕᐅᓕᕆᓂᖅᑐᑦ ᐱᓕᕆᔨᒃᑯᓂᖅ

ᐅᑭᐊᖅᑕᖅᑐᑎ ᓄᓇᑦ ᐊᒻᒪᓗ ᖃᖏᓪᓗᓈᓯᒥᐅᑦ ᑐᑭᓯᐊᓂᖅᑐᑦ ᐅᑭᐅᖅᑕᖅᑐᑎᐅᑦ ᐅᖃᓕᓴᐅᒪᔭᐃᓐᓇᖅᑐᒃᑯᑦ, ᐊᒻᒪᓗ ᓴᓇᒪᓂᓂᒃᑯᑦ ᐊᑐᖅᑕᐅᓯᒪᓂᕆᔨᖅᑐᓂᒃᑯᑦ ᐃᓕᓴᕐᕕᐊᓂᒃᑯᑦ ᐅᑭᐅᑦ ᐊᑐᖅᓯᒪᔭᓂᖅᓯᐅᓂ ᑐᑭᓯᐊᓂᕐᓂᑦᓴᓇᖅᑐᑦ ᑲᑎᕕᐅᕕᒃᓴᓕᖅᑐᒥᒃ ᓴᓇᓕᒪᓂᖅᓴᐃᓕᓐᓂᒃᑯᑦ ᐅᑭᐅᖅᑕᖅᑐᑎᐅᑦ. ᐅᑭᐅᖅᑕᖅᑐᑎᐅᑦ ᐋᓪᓕᔪᐊᖅᑐᑎᓂᒃ ᐃᓄᓐᓇᑎᒥᐅᓂᒃ ᓴᓇᓕᖅᑲᐃᖅᑲᓇᑕ, ᑲᖅᑭᐅᒃᓯᒪᔪᓂᒃ ᐃᓕᓴᐅᔪᑎᖅᑲᓇᑕᐅᓂᖅ ᒫᓐᓇᐅᑉ ᐱᔭᕆᐊᖃᖅ ᓯᑐᓂᐊᖅᑐᓂᒃ ᐊᔪᕐᓇᖅᑐᓂᒃ ᑲᑎᕕᐅᕕᒃᓴᓕᖅᑐᒥᒃ ᐃᓄᐃᑦ ᐊᒃᑲᓐᓂᖅᑐᓂ

Dennis Patterson

Kane Tologanak

John Amagoliak

Peter Green

NUNAVUT ᓄᓇᕗᑦ NUNAVUT

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ᑭᓱᓕᕆᓂᖅᓄᑦ ᒪᓂᓇᒋᑦ ᑎᑭᓪᓗᒍ

ᓄᓇᕗᑦ ᒥᔪᓂᒃ ᐅᓂᖅᑲᓕᑎᐅᔨᒪᔪᑦᓯ ᐱᓪᓚᑎᖅᑲᐃᓐᓇᕐᓂᑦ ᒪᕐᒪᒻᒥᓂᕐᓗᒍ. ᑭᓱᐊᓂ, ᐱᒋᐊᕐᓴᓂᕐᓴᒻᒪ ᐱᓪᓚᑎᖅᑲᖅᓯᓄᑦ ᑕᐃᒪᓴᓂᒃ ᑕᑎᐅᑦ ᐊᑭᐊᓂᒃ ᖃᖅᓯᐅᓕᖅ ᑎᑎᒋᐊᕐᓴᕐᒥᐅᓕᕐᓂᐅᓂᖅ (ᖃᑭᓇᐅᔭᓕᖅᓯᓗᑎᒃ) ᓱᓕᔪᐊᒥ. LEIF ERIKSEN (ᓄᓇ ᐃᐅᑎᒃᓴᖅ), ᓄᐊᕆᓴᒍᓂᖅᑕᐅᔪᒥᑦ ᐅᒥᐊᖅᑐᓂᖅᑲᓇᕆᓂᖅ ᐊᒃᑕᑦ ᒪᔪᓕᒪ ᓄᓇᖃᓕᕐᓂᑎᒃᓱᓕᔪᖅ ᐊᑯᑭᑐᒥᑦ ᑕᐃᔪᓕᒪᓂ ᓴᖅᑭᔪᓕᕐᓕᐊᓕᖅᑎᓯᒥᑦ ᑕᐃᔪᐊᓕ ᓇᓴᖃᖅᔪᓕᐊᓕᖅᑎᓂᖅᑐᑦ, ᐅᒥᐊᖅᑐᓂᖅᑲᓇᕆᓂᖅ ᑕᐃᒪ ᐃᓕᓴᕐᓂᖅ ᐃᓚᖅᑎᑦᓯᓂᖅ ᑭᒡᒐᖅᑐᑦ ᐱᓕᕆᔨᒃᑯᓂᖅ ᑕᐃᒪᓕ ᐃᓕᓴᕐᓂᒃ ᒪᓕᒐᓱᐊᕈᓐᓇᖅᑐᑦ ᐃᓄᐃᑦ ᐊᑐᓕ

ᐃᓕᓴᕆᓕᐊᒥᓂᑦ ᐊᓯᖏᓐᓂᑦᓗ. ᒪᑦᑯᐊ
ᑎᑭᓐᖏᓕᑕᖅᑐᑦ ᖃᑭᓐᓕᒫᖅᑐᓗ ᒪᓪ
ᓯᕗᓕᑭᐊᓐᓴᓕᐊᖅᓄᑎᑦ ᓄᓇᒥᑦ ᓇᓂᔭᒥᓂᑦ
ᖃᑲᓕᔭᑲᑎᒋᔪᐃᓂᑦᓂᑎᑦ ᐊᑭᑐᔪᓐᓴᑦᖃᓂᐊᓄᑦ
ᐅᑭᐅᖅᑕᖅᑐᖅ. ᑕᐃᒪ
ᐊᔪᖅᓴᖏᑦᓯᓕᕆᔨᑎᖃᒪᒍᑎᑦ
ᐊᑯᑭᑐᒥᐅᑦᒍᓕᑲᖅᑐᑦ ᓇᒡᔪᓕᑦᓂᑦ ᓀᓴᖃᓗᑦ
ᓂᐅᑦᑐᑎᖃᖅᑕᓕᐅᖅᓄᑦ ᑕᑎᐅᑦ ᐊᑭᐊᓂᒥᐅᓄᑦ
ᐅᑭᐅᖅᑕᖅᑐᒥᑦ ᐱᕆᒥᓂᑦ. ᑐᑦᓱᒍᑕᖅᑐᑦ
ᐊᑯᑭᑦᑐᑦ ᐃᒍᒪᑦᓄᑦ, ᐊᐃᐃᖅᑭᐅᖅᑕᓕᐅᖅᓄᑦ
ᑐᑭᒪᓂᑦ ᖃᑭᓐᓕᒫᖅᑐᒍᒪᑦ ᑐᑭᓐᓴᖅᑕᓄᑦ
ᐊᐃᓐᒪᑦ ᖃᐅᔨᓴᖅᑭᐅᖅᑕᓕᐅᖅᓄᑦ ᑐᑭᓐᖏᖅᑐᖅᓄᑦ
ᐅᒥᐊᔪᓕᐊᓕᖅᑕᒥᓄᑦ ᐃᑕᓕᐅᑎᒍᒪᑦᓂᖅᑐᑦ, ᐊᓪᓚᑦ
ᑭᓚᐃᐊᑦᓯᖏᑦᓄᓐᓄᑦ ᓂᐅᑦᑐᑎᓕᔪᓂᖅᑐᑦ ᑕᑎᐅᑦ
ᐊᑭᐊᓄᑦ ᐊᑦᓚᔪᖅᑲᑎᓄᑦ ᐱᐅᐅᒍᒪᓐᓂᖅᑐᑦ,
ᑕᒪᑦᓄᑎᑦ ᖃᑭᓐᓕᒫᖅᑐᓄᑦ ᐱᐅᐅᒍᒪᓐᓂᖅᑐᑦ
ᐊᐃᐃᓐᑦ ᖃᑲᐅᑦᓂᑦ ᐱᐅᐅᒍᒪᓐᓂᖅᑐᑦ
ᐅᒥᐊᔪᓕᐊᓕᖅᑕᒥᓄᑦ ᐃᑕᓕᐅᑎᒍᒪᑦᓂᖅᑐᑦ, ᐊᓪᓚᑦ
ᑭᓚᐃᐊᑦᓯᖏᑦᓄᓐᓄᑦ ᓂᐅᑦᑐᑎᓕᔪᓂᖅᑐᑦ ᑕᑎᐅᑦ
ᐊᑭᐊᓄᑦ ᐊᑦᓚᔪᖅᑲᑎᓄ

ᐱᑐᖅᓯᓂᖅ ᓂᕆᑭᓴᓄᑦ ᐊᒥᖅᓯᐅᔪᓂᖅ
ᐱᓕᕆᔨᐅᑦᑕᐅᑎᑎᓂᔪᒍ ᓂᕿ ᑲᓇᑕᐅᑦ ᑕᓯᒪᓕᑎᓂᓄ
ᐃᒪᒃᓴᓂ, ᖃᐅᔨᒪᔭᖃᓕᑕᐅᖅᑐᑦ ᐅᑭᐅᖅᑕᖅᑐᑐᖅ
ᕿᓇᐅᔨᔭᓴᖃᕐᐅᓇᓂᐅᓇᓂᐊᓕᓂ. ᓂᐲᒪᓐᓄᑭᖅ
ᐅᑭᐅᖅᑕᖅᑐᑐᖅ ᐅᓂᒃᑲᑎᓂᓕᓂᐊᓕᓂᐅ ᑲᓇᑕᐅᑦ ᒥᓴᓂᓂ
ᐅᖃᒃᐅᓂᓕᐅᓄᐊᖅᓂᐊᓕᒥᒃᓕᑦ, ᕿᓂᐊᓂᐅᒃᓄᐊᖅᑐᑦ
ᓂᓐᒃᐃᑦᑐᒥᐅ ᐅᓂᒃᑲᓕᐊᓕᐅᔨᓕᑎᓴᓴᓴᐊᓕ
ᒃᑎᖅᓂᖅᑕᐅᓭᓕᐊᓕᕆᔨᐊᖅᑐᖅᓴᖅ.

ᑕᐃᒪ ᓄᓇᕗᑦ ᓄᓇᖃᑎᒌᓐ, ᓄᓇ ᑕᒪᓐᓇ
ᓇᓱᖅᑐᑦᖃᐅᔪᓂᐅᑦᕿ ᑭᒃᑲᐊᓂᑐᖅᑐᖅ ᑲᓇᑕᐅᑦ
ᐅᑭᐅᖅᑕᖅᑐᑐᐊᓂ ᐅᓂᒃᑲᑎᒃᓴ ᒥᐊᐲᒪᖅᓯᓂᓕᖅᑐᖅ
ᐅᖅᑐᑯᕆᐅᓂᐅᔪᓂᖅᑐᖅ ᐅᐊᓕᓂᔪᕆᐲᒪᖅᓴᖅ.
ᑕᐃᒪᐲᒪᑐᖅᑲᒥᖅ, ᐃᓕᓴᐅᑦ ᑎᑭᕐᕕᓂᕐᕆᓕᐊᓕᑕᐅᖅᓯᒪᔭᑦ
ᐅᑭᐅᖅᑕᖅᑐᑐᒍᓱᑦ ᒪᓕᓪᓚᖅᑐᓂᓗ ᐊᓯᖏᓐᓄᑦ ᒥᓂᔅᓴᒃᑯᓂ.
ᒪᓕᓐᓂᒃ ᐅᑎᖅᓴᑯᓂ ᓄᓇᖃᓐᓄᓂ ᑕᒪᐅᓇ
ᐅᑭᐅᖅᑕᖅᑐᑐᐃᑯᓂ ᐊᑯᑭᑐᒍᒪᔭᓗ ᒪᓐᓇᖃᓗ ᑯᐸᓂᓗ
ᓴᐸᑐᒍᓐᓇᖅᑐᑦ ᓄᓇᖃᓐᓄᓂᓗ ᓴᖅᑭᑐᓂᓗ ᐊᓯᖏᓐᓄᑦ
ᐊᑐᐊᓘᓐᓃᖅᑐᑦ ᓄᓇᖃᓐᓄᓂᓗ ᓴᖅᑭᑐᓂᓗ ᐊᑐᐊᓘᓐᓃᖅᑐ

ᐅᐊᖏᓐᓇᓂᕆᑦᑐᕐᓂᒪᓕᕐᓂ, ᑕᒪᓕᐅᑕᐅᓐᓄᑎᓂᒃ ᖃᓐᓄᓐᓇᑎᑦᑕ
ᑕᐃᔨᐅᓂᖅᑲᖏᑦᒪᑕ ᐃᒪᓐᓇ, SAXONS ᐊᒥᒪᓄ
DANES ᐊᒥᒪ NORMANS ᓇᑭᖏᑦᑐᓪᓗᓂᑎᓐᓄᑦ
ᐃᓂᒪᒋᔨᐅᑎᓂᖏᑦᑐᕐᓄᓐᑎᑦ. ᐃᓕᓴᐅᓂᐊᓂᓐᑎᑦ ᖃᑲᐅᔭᕐᓂᕐᒪᑦ
(ᐃᓕᓴᐅᓂᑕᐃᓂᓐᑎᑦ) ᒪᓐᓇ ᖃᑲᐅᔭᕐᓂᕐᓂᓕᕐᓂ
ᐅᑭᐅᖅᑕᕐᓂᑐᒥ ᖃᑲᐅᔭᓕᕐᓂᓯᑲᖅᓂᐊᖅᓂᕐᓂᓕᕐᓂ ᒪᓐᓇ
ᐃᓄᐃᑦ ᐊᒥᓕᓄ ᑐᓂᐊᓂᑦ
(DORSET-ᖏᔪᓂᖅᑕᐅᔪᑦ) ᐃᓕᓴᐃᖏᓂᖏᑦᑕ ᒥᑦᓴᓂᑦ
ᓄᓇᖅᑎᑦᖅᑲᑦᑕᔭᓂᐊᓂᖏᓐᓂᓕᓐᓄᓕᒃ. ᐃᓄᐃᑦ ᐃᓕᓴᐃᓂᓕᑦᑕ
ᐊᐅᔭᑦᓂᓕᓴᑦ ᐊᑕᐅᓕᓂᓄᑦ ᖃᑭᒥᓂᔪᓐᓇᓕᑦᑕ
ᐊᑕᐅᓕᓂᓄᑦᓂᓕ ᓇᒃᓕᔪᓂᓐᓄᒃ ᑲᑎᓕᓐ,
ᐅᓂᓄᑲᖅᑲᖅᓂᓕᒫᓐᓄᒃ ᐊᐅᔭᑦᓂᑎᑐᓄᓂᒃ
ᖃᑲᐅᔭᓂᕐᓂᓕᕆᓂᖅ, ᐊᑐᖅᓂᓕᕆᔨᓂᖏᓐᓂᓕᕐᓂ, ᐃᓕᓴᐃᓂᓕᑦᑕ
ᐃᓕᓴᓂᓕᓴᓕᓕᑦᑐᓂᓕᕐᓂ ᐊᑐᓂᖅᑎᓂᓕᕆᔨᑦᓴᒪᑦᑕ
ᐊᑐᐃᓇᐅᓕᕐᓂ ᐅᐸᐅᑕᐅᓂᖅᑕᐃᓐᓇᖅ ᐊᐅᔭᑦᓂᑎᑐᓄᓂᒃ
ᐊᓕᑦᓂᓇᓂᖅᑕᐅᓂᖅᑕᐃᓐᓇᖅ ᓄᓇᓕᓂᖅᓴᕐᓂ
ᐅᑦᓚᓂᐅᑕᖅ. ᐃᓄᐃᑦ ᓄᓇᒪᔾᔪᑎᑦᓂᖏᓐᓄᑦ
ᐃᓕᓴᐅᓂᐊᓂᖏᓐᓂᓕᕐᓂ ᓂᓇᑕᖅᑐᑦᓯᐅᑎᓂᓕᕐᓂ
ᐱᑕᖅᑲᓐᓂᒃ, ᐅᑭᐅᖅᑕᕐᓂᑐᐃᓐᓇᑦᑕᕐᓂᑐᖅᑲᓐᓂᒃᓗ,
ᐊᐅᔭᑦᓂᓕᐃᓐᓇᓂᓐᓄᓗ ᐃᓕᓴᐃᓂᖅᑲᖅᓂᐊᖅᓂᒃ. ᓂᑎᓕᓂ
ᖃᐃᓕᖅᐃᓕ ᓂᐅᐃᖅᑲᑦᑕᑎᑎᓕᐅᔭᓂᓕᑦᑕ ᐅᕆᖅᓚᐅᓂ
ᓄᓇᑦᓂᒥᐅᓂᓐᓗ ᐊᐅᓪᓚᕆᓐᓄᓗ ᓂᔪᓕᓂᐃᓂᑎᓐᓄᓂ
ᐱᓕᐅᖅᑲᕐᓂᕐᑐᐃᓂᓕᕐᓂ ᐊᒥᓗ ᐊᐃᑭᑕᑐᐅᓂᖏᑦᑐᕐᓂᐃᓂᓕᕐᓂ
(ᓇᓚᓕᓂᐊᓗᓂᓄ ᓇᓴᖅᑲᖅᓯᓂᐅᔭᕐᓂᑐᓂ) ᐊᒥᓗ
ᐅᑭᐅᖅᑕᕐᓂᑐᑐᒥ ᑲᑕᐅᐃᓂᓂᓂᖏᑦᑐᕐᓂᓕᕐᓂ
ᖃᐃᓕᖅᑲᓂᐃᓐᓇᑦ, ᓇᓂᓴᐅᖅᑲᕐᓂᕐᓂᓕᕐᓂᓕᕐᓂ ᐃᓄᐃᑦ
ᓄᓇᐃᓂᕆᓂᓕᕐᓂᓄᑦ (ᖃᑭᒪᓕᐃᑦᑕᑦ), ᐊᒥᓗ
ᐅᑭᐅᖅᑕᕐᓂᑐᒍᓕ ᓇᓱᓕᑐᓂᖅᑲᖅᓂᖏᓐᓂᒃᓂ ᖃᑭᓕᐊᓕᐊᓕᐃᑦ
ᓇᓂᓴᐅᓕᕐᓂᓕ ᒍᓐᓄᓕ ᑎᑭᓂᓄᓕ ᐅᑦᓚᓂᓄᓕ ᒥᑦᓴᓂᑦ
ᓄᓇᒪᓂᓂᑦ ᐊᑐᖅᑕᐅᑕᕐᓕᓕᐅᔭᐃᓂᓂᓕᓐᓄᒍᓕᓐᓄᑦ ᐃᓄᐃᓂᑦ.

ᐊᓕᓂᓚᓕᐅᑎᓂᖏᓐᓂᑦ ᑕᐃᔨᓕᓂᑐᓂᒃ ᐅᑭᐅᖅᑕᕐᓂᑐᐃᓐᓇᖅ
ᐊᓕᖅᑲᓂᕐᓂᕐᓂᓕᕐᓂᓕᕐᓂᓕ

ᐃᖏᕆᓪᓕᓪᓕᕆᓂᖅᓯᓗᓪᓕᖏᑦ ᓇᓪᓴᖅᑕᕐᓂᑕᒥᑦ ᐊᓂᐊᓄᑦ
ᐃᖅᑭᓇᖅᓂᓪᓕᓪᓕᐊᒪᓚᓪᓕᖏᓂᓪᓕᔪᔭᓄᑦ, ᐅᑭᐅᖅᑕᕐᑐᓴᖅ
ᖁᑭᕐᓂᑕᒧᑦᑎᑦ ᖁᑭᒪᖅᑕᐅᓂᐊᕐᓂᖅᑕᓂᓪᓕᒪᑦ ᐃᓚᒧᑉᓄᑦ
ᐃᓄᒧᑦ ᒪᓪᓂ ᓄᓇᖅᑲᖅᑐᓄᑦ. ᐃᓄᐃᑦ
ᐊᐅᑦᓯᖅᑲᓪᓕᓪᓕᓚᓂᖅᑐᓄᑦ ᑕᐅᓄᒧᑦ
ᓂᖅᓄᑲᖅᓂᑲᖅᑐᓄᑦ. ᐅᒪᓐᓇᑦᓂᓗ ᐊᓕᒧᑉᓂᓄᑦ
ᐊᑐᐃᓇᐅᑉᐹᓐᓇᓂᓄᑦ ᐱᓇᓕᐊᖅᑲᑕᓂᓂᖅᑐᓄᑦ,
ᐊᓕᐊᒍᓐᓇ ᐊᒧᒍᓇᓕᐅᓕᖅᑲᖅᑐᓄᑦ
ᓕᓇᓄᑦᑭᖅᑭᖅᑲᓪᓕᓪᓕᐊᓂᓂᖅᑐᓄᓗ ᐱᑎᖅᑕᒧᑉᑕ
ᐊᓕᕐᓂᑦᑕᒧᑉᓄᓄᑦ, ᑕᒪᓄᑦᓂᓗ ᐅᖃᓕᐊᔪᐊᒧᑦᑕᑐᓄᑦ
ᐊᑐᐃᓇᖅᑲᓪᓕᓪᓕᐊᓂᓂᖅᑐᓄᑦ ᑕᒪᓄᑦᓂᓗ
ᐱᑎᖅᑕᒧᑉᑕᑐᓄᑦ ᐃᓄᐃᑦ ᓄᓇᓕᒫᓄᑦ
ᐱᖅᓯᓄᑦᑕᐅᓂᖅᑐᓄᑦ. ᑕᐃᒪᓐᓇᖅ ᓄᑎᖅᑕᓂᓪᓕᐊᓂᓪᓕᖏᑦ
ᐊᓕᓐᓄᑦᑐᓂᓪᓕᐊᓂᐅᓐᖏᑦ ᑕᒪᓄᑦᐊᐊ
ᐅᑭᑎᖅᑕᕐᑐᑐᐅᑕᐅᓐᖏᑦ ᑲᑎᒪᔨᓐᓇᖅᑐᑦ
ᑎᑭᖅᑲᓂᕐᑕᐅᓐᖏᑦ ᐃᓄᐃᑦ ᓄᓇᖓᓄᑦ
ᐱᖅᓯᓂᖅᑕᐅᓐᖏᑦ ᑕᒪᓄᑦᐊᐊ ᐃᓄᐃᑦ ᓄᓇᖓᓄᑦ
ᐃᓕᓴᕐᓂᓪᓕᐊᓂᓪᓕᖏᑦ ᐊᓂᒍᓐᓇᖅᑐ

ᐊᐅᖅᑰᓂᖅᓯᓂᐊᑕᐅᖅᓯᐅᕐᓂᖅ)
ᐋᓐᐅᒪᒪᓗᐊᑐᐃᓐᓇᖅᓄᑦᑎᓂ
ᐊᐅᖅᑰᓂᖅᑕᓂᖅᑐᐃᓂᐅᑎᖅᓄᑦ, ᓇᒧᓂᖅ
ᓇᓇᕆᓗᐊᕆᓚᖅᓄᑎᖅ ᐃᒪᖅᓂᓗ ᖃᑭᓂᖅᓱᓂᖅᓄᑎᖅ
ᐊᑦᔪᐃᓚᐊᖏᖅᓴᒥᖅᓂᖅ ᐊᓕᒪᓗ ᓇᓇᖑᓂ
ᐊᓚᐳᖅᑕᐅᓯᓚᐊᓂᐊᓄᑦ ᐊᓗᐊᓂᖅ ᐃᓕᖅᑯᓗᑐᖅᑰᒥᖅᓂᖅ
ᐋᓐᐅᒪᒫᖅᓴᒥᖅᓂᓗ ᖃᑭᓂᖅᓄᑎᖅ. ᑕᒪᖅᑯᐊ ᐃᓇᐃᓄ
ᓇᓇᖅᑲᖅᑐᓄᑦ ᐅᑭᐅᖅᑕᖅᑐᑦ ᓚᐳᓕᖅᓭᓕᒥ
ᑎᑭᑕᐅᓯᓕᓕᒥᑎᒥᓂᓕᒥᓄᑦ ᑕᑎᐅᓄ ᐊᑭᐊᓂᐅᓕᓂᓄᑦ
ᖃᖅᑲᓇᓂᓄᑦ ᖃᐅᓴᖅᑎᓄᑦ ᐱᐅᒋᐅᒪᒪᓕᕐᓂᐅᖅᓴᓕ
ᐊᓪᓚᐃᓐᓇᓕᒫᓂᓄᑦ ᓇᓇᒋᒥᓂ
ᐋᓐᐅᒪᐃᓐᓇᓐᓂᓐᓇᓂᓄᑦ, ᐋᒪᓗ
ᐅᐱᓕᐅᒪᓚᑎᓕᐊᖅᑲᖅᓴᓕ ᑕᐃᒪᐃᔪᓐᓇᓂᓚᒋᑦᑕ
ᐃᓕᓚᒋᑕᖅ.

ᐃᓇᐃᓄ ᓇᓇᒋᓄ ᐊᖅᑯᐳᓕᒪᑎᑕᐅᓂᒋᓚᓄ
ᐅᖅᑲᐅᓕᓚᐅᖅᑲᒋᖅᑕᖅᓕᒫᖅᓴᓄ ᖃᒃᓗᓴᓇᓄ, ᑭᓕᐊᓂᓄ
ᒪᓐᓇᐅᓕᖅᓴᓄ ᐅᖅᑲᐳᓕᓕᓕᓕᐊᓕᖅᑲᒋᖅᑕᕐᓂᓕᕆᓐᓇᖅᓴᓄ
ᖃᒃᓗᓴᓇᓄ ᐃᓇᓐᓂᓄᑦ ᐅᓂᒃᑯᒋᖅᓱᓂᖅ ᓇᓇᒥᓂ.
ᐱᒋᒪᓂᐅᖅᑲᑕᐅᓕᖅᓴᓄ ᐊᑦᔪᐃᓕᓕᓂᐅᓂᓗ
ᖃᑲᑐᔪᑎᑭᑦᓂᓗ ᓴᓂᐊᔪᓄ ᓕᓇᐃᐃᓐᓇᓂᓂᓄ
ᖃᑲᐅᓴᓴᖅᑎᓄᓄ ᑎᑎᕋᖅᑕᐅᓕᒫᒋᓐᓇᖅᓴᓄ ᑕᒪᖅᑯᐊ
ᐅᓂᒃᑯᒋᓴᖅᑕᐅᓂᓐᓇᖅᓴᓄ, ᐱᒋᓗ ᐊᑦᔪᐃᓂᓗ
ᑎᑎᖅᑲᒋᓚᖅᑕᐅᓂᓐᓇᖅᓴᓄ (ᑎᑎᕋᐅᓴᖅᑕᐅᓂᓐᓇᓄ)
ᓴᓇᐅᒪᐃᓐᓂ ᑕᒪᖅᑯᐊ ᓕᓐᕋᐊᒥᐅᓕᒧᓄ
ᐱᔪᒪᓴᒋᓚᖅᓕᒫᓕᕋᓄ ᒧᓐᓇᐅᓕᖅᑲᖅᓯᖅ. ᑕᒪᖅᑯᐊ
ᐃᓇᓐᓂᓄ ᑕᒪᒪᑕᐅᓴᓐᓂᖅ ᑐᑭᓕᐊᓕᓕᓂᐅᓂᓗ
ᓴᖅᑲᐳᓕᓕᓂᐅᓂᓐᓇᖅᓴᓄ ᐅᓂᒃᑯᒋᓴᖅᑕᐅᓂᓐᓇᖅᓴᓄ ᑕᐃᒪ
ᐱᒋᐊᕆᓂᖅᑲᖅᓕᒫᓂᖅ ᐃᒃᑯᖅᓕᓕᖅᑲᖅᓕᒫᓄᑦ
ᐱᓕᓕᐊᑎᓕᔪᒪᓕᓴᖅᓂᖅ ᐅᖅᑲᐅᓕᓕᖅᑐᑦᓂᖅ, ᐃᓇᖅᑎᑦᑕ.
ᐅᖅᑲᐅᓕᑦᓂᑕ ᓴᓪᑎᓂᔪᓚᑦᓖ ᐃᓇᐃᓄ ᓇᓇᖑᓂᖅ
ᐱᒪᓚᐅᓕᖅᑲᖅ ᑲᑐᐳᖅᑲᑎᓂᖅᓄᑦ ᐃᓇᓐᓂᓄᑦ
ᐱᔪᓚᐅᖅᑎᓕᖅᑲᖅ ᐃᒃᑯᖅᓕᓕᖅᑲᖅᓕᒫᓄᑦ ᐃᓕᓴᕐᓂᖅ
ᐱᓕᓕᐊᑎᓕᖅᑲᖅᓕᒫᓄᑦ ᐅᖅᑲᐅᓕᖅᑐᑦᓂᖅ. ᑕᒪᖅᑯᐊ
ᐃᓇᐃᓄ ᑕᒪᒪᐅᑕᐅᓕᖅᓂᖅ ᑐᑭᓯᐊᓕᖅᑲᖅᓕᒫᓄᑦ
ᐱᓕᕐᓂᐊᑎᓕᖅᑲᖅᓕᒫᓄᑦ ᐅᖅᑲᐅᓕᖅᑐᑦᓂᖅ ᐃᓕᓴᕐᓂᖅ
ᐱᓕᕐᓂᐊᑎᓕᖅᑲᖅᓕᒫᓄᑦ ᐅᖅᑲᐅᓕᖅᑐᑦᓂᖅ ᐃᓇᐃᓄ
ᐃᒃᑯᖅᓕᓕᖅᑲᖅᓕᒫᓄᑦ ᐅᖅᑲᐅᓕᖅᑐᑦᓂᖅ ᐃᓇᐃᓄ
ᐱᓕᕐᓂᐊᑎᓕᖅᑲᖅᓕᒫᓄᑦ ᐱᓕᕐᓂᐊᑎᓕᖅᑲᖅᓕᒫᓄᑦ,
ᐱᓕᕐᓂᐊᑎᓕᖅᑲᖅᓕᒫᓄᑦ ᐱᓕᕐᓂᐊᑎᓕᖅᑲᖅᓕᒫᓄᑦ.

ᑕᐃᒪᓐᓇᖅᑐᓂ ᐃᓄᐃᑦᑐᑎᓗᐊᓂᖅ
ᐅᖅᑲᐅᓕᑦᓂᑐᑦᓯᓕᖅᓂᓕᒫᓄᑦᑕᓕᖅᑲᖅᓕᒫᓄᑦᓕᓕᖅᓂᑕᓕᖅᓂ,
ᐲᖅᑯᐃᐃᓐᓇᓕᖅᓂᖅ ᓇᐲᑦᑎᓕᖅᓂᓕᒫᓄᑦ ᓇᓇᓂᓕ ᐊᒥᓂᓂᓕ,
ᐅᖅᑲᐅᓕᑦᓂᑐᑦᓂᒥᓗ ᓇᓇᓕᖅᑲᖅᓕᒫᓄᑦ
ᐊᒥᓂᓂᓕᐊᑎᓕᖅᑲᖅᓕᒫᓄᑦ ᐃᓇᐃᓄᑦᓂᓗ ᐃᓕᓐᓇᓕᖅᑲᖅᓕᒫᓄᑦ,
ᐱᓕᕐᓂᐊᑎᓕᖅᑲᖅᓕᒫᓄᑦᓗ ᐊᒥᓂᓗ ᐅᐃᒍᓕᖅᑲᖅᓕᒫᓄᑦ

ambivalent on the subject, recounting various contacts, some friendly and some not, but the Inuit quickly took over the entire arctic thanks to their superior technology. They also knew a good idea when they saw one and unhesitatingly adopted techniques, such as the building of the snow-house or "igloo", from the Dorsets.

The culture which spread over the Canadian arctic 1200 years ago was remarkably homogenous and not notably nomadic. The Inuit villages had a secure and comfortable economic base, and throughout the arctic, similar standards and conditions prevailed. Iron was traded from Siberia, passed along the route of past migration, and with the Greenland Norse, and from arctic meteorites, and has been found in virtually all Inuit sites. In the treeless arctic the vast supplies of driftwood carried from the rivers of Siberia by the arctic currents were well used by the Inuit.

But this early period of relative comfort changed with the climate. As the whales moved away to other waters and the cold deepened, some of the high arctic islands had to be abandoned. Inuit moved farther south and began to explore all the food sources of their region. They had to chase new species, learn new ways of hunting and develop new tools and implements, preferably ones which could be easily packed and transported to new and more promising hunting grounds whenever hardship threatened. This "Little Ice Age", which corresponded to the Later Middle Ages and early Renaissance in Europe, saw the destruction of the other arctic community, that of the vikings. The Norse had never made significant adaptations, and were apparently reluctant to learn from the Inuit. Archeology reveals almost nothing learned by the Norse, whereas the Inuit borrowed freely even for their recreation as reflected in games, musical instruments, etc. The tragic shrinking and impoverishment of the Greenland Norse colony, hastened by the attacks of fellow Europeans

HIMAYAIN ANGUNAHOAGUTAIN KATANGUTIGILLU ILITOKHOIYIN ILALGIT HAPKONINGA ONIPKANIK ALIAHOGOTAINIKLU PIHILLU ANGATKUT TITIKALLU HANAYAOHIMAYOLLU ALIAGIYAIN KAPLUNAN AHINGMIOTAN. INUIT ONAGUTIGAMIKKIK ILIHAKHIMAYON KATIMAPLUTIK KATIMAKATAKHUTIK HAVAGAHOALIKTAN IHOAKHAGAHOAKHUGULU OKAOHITIK INUINAKTON. HAKUGINGNIA OKAOHIP ATUKTAOYOP ATAUTIOP OKIOKTAKTOMI ILAGIPKAIGAMI INUNGNIK PINAHOAKTAINIGLU HIVUNIKHANIKLU PIVALLIATYOTIGIVAGAN INUIT KANGA KAPLUNAT HAVAKVIKHALIKIOMANMATA NUNAPTIANGNI.

TAMATAMAT TAIMANILU ALLANIK INUKAKPAKTOK OKIOKTAKTOK, INUIT ALLNIK NUNALGIT, NUNAGILIKHUGU HAMNA OKIOKTAKTOK, INUINAILU ILANNAGILIKHUGIN AIPAGILIKHUGILUNIT. HAPKOA INUIT OKIOKTAKTOMONGAOVAGONAKHIOT HULINAHOAKHUTIK KIHIMI NIOVIKTIOPLUTIK MINIHITAOPLTIKLU HAMANITPAKTON, UNIALIOPLUTIKLU, NALVAKHIOKTIN, AULATTIYIN, TITIGAKTINLU, TAMANGMIK PIVALLIANAKTOMIK INUHIKKUT PIYOT, ILANILU OKAKTIOKATAKHUTIK IKAYUKATAKHUTIKLU PITKUHIKKULU KAPLUNALLU IHOI-

ᓄᓕᐊᖅᑕᖅᓯᓕᖅᓄᑦ ᐅᑭᐅᖅᑕᖅᑐᑎᐅᑕᐊᓂᑦ.
ᑕᒪᐃᔨᐊ ᓄᓇᖃᖅᓯᔪ ᐅᑭᐅᖅᑕᖅᑐᑎ
ᖃᐃᓕᓴᐃᔪᓚᐅᑦ ᐊᓯᐊᓂᒃ ᓯᓇᑐᐃᓐᓇᔅᓂᒃ
ᐱᓕᕆᓂᖃᖅᓄᑦ ᑎᑭᑕᐃᓄᐅᕙᓕᕆᓚᐅᓚᐅᑦ ᑭᓯᐊᓂ
ᓄᓇᖃᖅᑐᑐᖃᖅᐅᓯᒪᓕᖅᓯᑦ ᓂᐅᐃᖅᑎᑦᓯᐅᓂᓕᕆᓂᖅᓯᓂᑦ
ᐃᐱᓯᔪᕐᓂᐊᕐᒪᓄᑦᓴᓂᖅᓯᓂᑦ ᐊᓕᕿᑭᖅᑐᐃᓐᓇᐅᓂᓴᓂᖅᓯᓂᑦ,
ᐅᒥᐊᖅᑐᖅᑎᑦᓯᓄᑦᓴᓂᖅᓯᓂᑦ ᓯᓇᑐᐃᓐᓇᔅᓂᓕᒃ
ᖃᐅᐸᓚᖅᑎᑦᓯᓄᑦᓴᓂᖅᓯᓂᑦ
ᐋᓐᓂᐊᖅᓯᑎᖅᑎᑦᓯᓄᑦᓴᓂᖅᓯᓂᑦ, ᐃᓕᓚᐃᐸᐅᑦᓯᓄᑦᓴᓂᖅᓯᓂᑦ,
ᕿᑦᓯᑦᓯᓄᑦᓴᓂᖅᓯᓂᑦ ᐃᓕᓚᔪᓕᑕᓕᓚᐅᑦᓯᓄᑦᓴᓂᖅᓯᓂᑦ
(ᐃᓕᑦᑯᓯᑯᖃᓕᓚᐅᑦᓯᓄᑦᓴᓂᖅᓯᓂᑦ)
ᐃᓄᓕᓕᓚᐅᑦᓯᓄᑦᓴᓂᖅᓯᓂᑦ,
ᖃᐅᐸᐅᓪᓕᓕᕈᒪᑐᐃᓐᓇᔅᓂᓄᑦᓴᓂᖅᓯᓂᑦ,
ᑎᑎᕋᖅᑎᑦᓯᓄᑦᓴᓂᖅᓯᓂᑦ ᐅᖃᖅᑕᒪᒃᓴᓂᐅᑦ ᐊᐅᒪᓗ
ᒥᑕᓄᖅᑎᑦᓯᓄᑦᓴᓂᖅᓯᓂᑦ, ᑕᒪᓕᒥᐅ ᐃᓕᓕᐅᑎᓪᓕᓕᐊᐅᓄᑎ
ᐃᐅᔨᐊᓕᓕᐊᐅᓄᑎᓗ ᐅᑭᐅᖅᑕᖅᑐᑎᐅᑕ ᐃᓅᓱᒋᑦᓂᐅᓂ.
ᐊᐅᒪᓗ ᐃᓕᒋᑦᓕ ᐊᑐᖃᓂᖅᑲᒪᓚᓄᑎᓕᓕᐊᐅᓄᑎ ᐃᓅᑦᓄᓕᓗ
ᖃᐅᓴᓅᓕᓗ ᐃᑲᔨᖅᑎᑦᓯᐅᓄᑎᓕᓗ
ᑐᑭᓯᐅᑉᓕᓕᐊᓂᖅᓯᑦᓕᓴᓕᓕᐅᑐᑦᓯᓄᑎᓗ. ᑕᐃᖅᓯᒪᓂᖅᓯᑦᓕᓴᓕᓕᐅᑐᑦᓯᓄᑎᓗ
ᑐᑭᓯᐅᑉᓕᓕᐊᓂᖅᓯᑦᓕᓴᓕᓕᐅᑐᑦᓯᓄᑎᓗ ᐃᓅᓱᒋᑦᓂᐅᓂ
ᐃᓄ

ᓂᕆᐹᓴᖅᓭᐅᓕᖅᑎᑦ. ᑭᓱᐊᓂ ᐃᓕᑭᒋᓐ ᐃᓄᐃᑦ
ᑲᑎᒪᓕᐅᖅᓭᓪᓗᓂᑦ ᓄᓇᖅᑲᑎᒋᓕᓚᐅᔪᓐᓇᖅ.
ᓇᓱᖅᑐᖅᓴᖅᑐᒥᐅᑦ ᑭᓚᐃᖅᓂ ᓄᓇᒋᐅᑦᓕᓚᐅᑎᔪᖅ.
ᑕᐃᒪ ᖃᐅᔨᒪᓕᓚᐅᑐᒍᑦ ᐅᖃᐅᑕᐅᓭᒪᓕᒪᑦ
ᑕᒪᐃᐊᒍᑦ ᐃᓄᐃᑦ ᐊᑐᐃᓇᐅᔪᓂᐃ ᐊᑐᖅᓴᑎᐃ
ᐅᖅᓄᓕᕆᐅᑎᖃᖅᐸᓪᓕᐅᑦᓘᑕ (ᐃᒡᓗᓪᐅᖅᓴᑎᐃ ᓯᑦᓗ)
ᐊᐅᑦᓱᖃᖅᑕᐅᓂᒋᑦᓂ, ᑕᒪᐃᐊᓪᓕ ᐃᖅᑭᖅᑕᐃ
ᐅᖅᓄᓕᓇᖅᑐᒃᓯᒪᓂᓕᑎᑎᒃ ᓇᓱᖅᑐᖅᓴᖅᑐᒍᒪᔪᑦᓂᖅᓴᓕᑕ
ᓂᕆᐹᓴᖅᓭᐅᖅᓴᑎᓕᓂᑦ ᐊᓂᓕᕆᓂᖅᓴᖅᑐᖅᓴᑎᓕᓂᑦ
ᐃᓄᐃᓂᑦ.

ᑕᐃᒪ ᑕᕐᒪᓵᖅᓴᓕᓪᓚᑦ ᐋᖅᓂᑭᑕᐅᔨᓚᐊᖅᓵᖅᓴᖅᑕᖅᓴᓪᓚᑦ.
ᐅᖅᓵᐅᓕᓂᔨᐅᖅᓵᖅᑕᑦᓴᒪᑕ ᐃᒪᓐᓇ, ᒪᓐᓄᐊ ᐃᓄᐃᑦ
ᓄᓇᑦᑕ ᑎᑭᖃᐅᔪᓐᓇᓐᓂᑦᑐᐊᔭᓂᑦᓂᓐᓄᑦ ᑭᓱᐊᓂ
ᖃᐅᔨᒪᔭᒍᑦ ᑎᑭᖃᐅᔪᓵᖅᓵᖅᑕᑦᓴᒪᑕ ᖃᐅᔨᒪᓇᑭᑕᐅᓕᓚᐅᑎᒃ
ᓂᓇᑐᐃᓐᓇᐃᑦ ᓂᐅᐃᐊᖏᓕᔭᔪᐃᑦ ᑎᑭᖃᖅᑕᑦᓂᑦᓂᓐᓄᑦ
ᓄᓇᑦᑕ, ᐊᒻᒪᓗ ᐊᑯᓂᐊᓗᒃ ᐃᓗᖅᓴᖅᑎᑦᓄᑦ
ᓄᓇᑦᑕ ᑎᑭᑕᐅᖅᓴᖅᑕᑦᓯᓐᓂᖅᓴᖅᑕᐅᓂᔪᓕᐅᓗᓐᓂᒃ.
ᒪᓐᓇᐅᓂᒪᓕᖅᓴᖅ ᖃᐅᔨᖅᓴᑎᑎᒍᑦ
ᖃᐅᔨᓂᒪᓕᖅᓴᔪᑦ ᐃᓗᖅᓴᖅᑎᑦᑕ
ᑕᐃᑎᔪᓇᐃᑦᓂᓂᖅᓴᐅᑦᓘᑕ ᒪᓐᓇᐅᓕᖅᓴᖅᓄᓪᓗ ᑭᒃᓗᓇᑦᑕ
ᑐᖅᑏᒪᖃᑦᑕᑦ ᑎᑭᑦᓂᓕᐊᓂᒪᓕᖅᓴᑎᓂᑦᑕ ᑭᓱᐊᓂ
ᖃᖅᑭᑦᓂᓕᐊᓂᒪᓕᖅᓴᑎᓂᑦᑕ
ᓄᑎᖅᑕᐅᓂᒪᓕᖅᓴᑎᓂᑦᑕ ᐃᓄᐃᑦ ᓄᓇᒧᑦ
ᐊᑦᓚᐅᖅᑲᖅᓴᐅᓕᓄᑦ ᐃᓄᒋᐊᐅᑐᓄᑦ ᓄᓇᓂᓪ. ᐃᓄᐃᑦ
ᐋᖅᓗᒪᓕᒪᑦᓘᑕ ᐃᓕᖅᑕᐅᑎᒋᔭᐅᓂᖅᓴᖅᑕᑦ ᑭᓚᐃᖅᓂ,
ᓕᓐᓄᐃᓇᓂᑦ ᐃᓕᓴᐅᑎᓕᓐᓄᖅᓴᖅᑕᑦᓂᑦ,
ᑕᐃᓄᒥᑎᑦᓂᑐᖅ ᑕᐃᓕᓕᒪᓐᓇᖅᑲᖅ ᓇᓚᓕᐊᔪᓵᑦᓄᒃ
ᓇᓗᓀᑦ ᓄᓇᖅᑎᑦᓕᐅᑦᓄᓕᒪᓐᓇᖅᑐᓵᑦᓘᑕ, ᑕᐃᓄᒥᐊᓕ
ᐋᖅᓂᐅᒪᓂᖅ ᐊᓚᖅᓂᓕᐅᖅᓱᓘᑕ. ᐃᓄᐃᑦ
ᑐᖅᑏᒪᓇᖅᑐᒃᓯᒪᓂᖅᓴᖅᑕᑦᓂᑦ ᐃᓄᐃᑦ ᓄᓇᒪᑦ
ᐊᑦᓚᓚᖅᑲᖅᓵᖅᑕᐃᓕᓴᐃᓂᖅᓴᖅᑕᑦ ᐃᓄᐊᒥᐅᑦ ᓄᓇᓂᑦ. ᐃᓄᐃᑦ
ᐋᖅᓂᒪᓕᒪᑦᓘᑕ ᐃᓐᓇᑦᑎᓂᓕᖅᓴᖅᑕᑦ ᐃᓄᐃᑦ,
ᖃᐅᔨᒪᓂᖅᓴᖅᓄᑦ ᑕᐃᓕᖅᓴᐅᑎᒋᔭᐅᓂᖅᓴᖅᑕᑦ,
ᑕᐃᒪᓐᓇᑐᐃᓐᓇᖅᑐᒃᓴᖅ ᑕᐃᓕᖅᓴᐅᑎᒋᔭᐅᓂᖅᓴᖅᑕᑦ ᐊᓚᖅᓂᑦ
ᐊᓱᒃᑲᓪᓚᑦ, ᓄᓇᒋᐅᑦᓕᓚᐅᑎᒋᔭᐅᓂᖅᓴᖅᑕᑦ, ᑕᐃᒪᓐᓇᐅᑦ
ᐋᖅᓂᒪᓕᒪᑦᓘᑕ ᐊᓚᖅᓂᓕᐅᖅᓱᓘᑕ. ᐃᓄᐃᑦ
ᐋᖅᓂᒪᓕᒪᑦᓘᑕ ᐃᓐᓇᑦᑎᓂᓕᖅᓴᖅᑕᑦ ᐃᓄᐃᑦ ᓄᓇᒧᑦ
ᐃᓄᐃᑦ ᓄᓇᒋᐅᑦᓕᓚᐅᑎᒋᔭᐅᓂ

ᑲᓇᑕᒥᒋᑦ ᖃᐅᔨᒪᔭᐅᓂᖅᓴᖅᓯᒍᓂᖅᐸᑦᑕᐊᕐᓗᑦ,
ᓱᑦᕿᐊᑕᒥᒋᑦᓗ ᑕᒪᐃᐊᑕ ᑲᓇᑕᒥ ᖃᑦᑐᓄᓐᑦ ᐃᑕᐃᓕᑦ
ᓴᓇᐅᒪᐃᓂᖏᑦᓂᐅᓐ ᑎᑎᖅᑐᑐᒪᖏᑦᓂᐅᓐ
ᖃᐅᔨᒪᓕᖅᑎᓱᓕᕆᓂᖅᓴᐃᖅᑐᑦᑲᐊᖅᑎᑦᓂᑦ,
ᑐᓴᐅᒪᔭᐅᑕᕐᓂᖅᓴᐃᖅᑐᑦᑲᐊᖅᑎᑦᓂᑦᓗ. ᐃᓄᐃᑦ
ᓴᓇᐅᒪᐃᓕᑦ ᐊᓐᓄᖓᑦ ᓴᖅᑭᑦᔪᖅᓴᐃᖅᑕᕐᓂᐊᓕᖅᓂᑎᒃ
ᓴᓇᐅᒪᓕᖏᓐᓄᓗ ᑲᓇᑕᒥᐅᓄᑦ ᐊᓱᐃᓕᓐᓄᑦ
ᐃᓕᑦᓱᓕᕆᖅᑎᑦᓱᑦᖅᓂᑎᒃ ᐊᒃᒪᓗ ᐃᓕᖅᑯᓱᐃᓕᑦᑕ
ᖃᓄᐃᓐᓄᑦᓂᐃᑦ ᖃᐅᔨᒪᔭᐅᑎᑦᓂᐃᑦ.

ᑲᓇᑕ ᑎᒍᓱᒪᑦ ᐅᑭᐅᖅᑕᖅᑐᑕ 1880-ᐅᑎᓪᓗᒍ
ᐃᓄᖅᑯᑎᐃᓕᓐᓄᑦ ᐅᑭᐅᖅᑕᖅᑐᕐᔪᒃ
ᐃᓱᒪᒋᔭᖅᑲᐅᐃᓕᓕᒫᓂᖅ. 1980-ᒥ
ᖃᐃᐊᔪᕐᓂᖅᓱᑲᖅᓯᓂᑦ ᑎᒍᓱᑕᐅᖅᓱᒪᓂᕐᒧᑦ
ᐅᑭᐅᖅᑕᖅᑐᑐᒥᑦ ᓇᓕᐅᑎᓱᒪᓕᖅᑎᓪᓗᒍ, ᐃᓄᐃᑦ
ᐊᐅᓚᐅᒍᖅᑯᓂᐃᓕᓐᓄᑦ ᓴᓇᐅᒪᐃᓂᖏᓐᓄᑦ
ᐊᑐᖏᓪᒍᖅᑯᓄᑦ ᖃᖅᑯᐸᑦᑎᓱᒪᓕᖅᑎᓄᑦᓗ, ᐃᓄᐃᑦ
ᐃᑲᔪᖅᑎᓂᐃᓐᓄᑦ ᖃᖅᑯᐸᑦᑐᑦᑲᑎᒪᓕᕐᓂᖅ
ᑐᓴᖅᓴᐅᑎᑕᐅᓕᖅᑲᐅᑦᑐᓕᕐᓂᖅᓴᐃᑦ. ᑎᑦᑕᐊᓪᓗ
ᐅᓴᖏᐃᓪᓗ ᒪᓕᒪᓂᔨᓪᓗ ᐃᒪᓐᓇᐃᓕᓕᒫᓂᐅᓕᖅᓴᐅᓕᖅ
ᐅᑭᐅᖅᑕᖅᑐᖅᓴᖅ ᐱᓕᑎᓱᒪᓕᖅᑎᓪᓗᒍ
ᐅᖅᓯᐃᓕᓐᓄᑦᑐᐃᓐᓇᖅᑐᑦᑲᐊᖅᑎᓄᑦ ᐃᓄᐃᑦ
ᓱᖅᑎᑎᓴᐅᓐᓇᑦ ᑲᓇᑕᒥᑦ ᐅᑭᐅᖅᑕᖅᑐᑐᐊᓂᑦ
ᑎᑎᔨᖅᑲᓂᕐᓄᑦᓴᐃᖅᑐᑦᑲᐊᖅᑎᓪᓗᒍᑦ ᑕᐃᒪᓐᓕᖅᑐᓂᖅᓱᑦ.
ᓄᓇᕗᒥ ᒪᓕᒪᓕᓂᓂᖅᓪᓚᒃ
ᐃᓱᒪᓕᐅᕈᑕᐅᑐᐃᓐᓇᖅᓴᕐᓗᒍᓕᖅᑐᑦ ᒪᓐᓇᑐᐃᓐᓇᖅᓴᖅ
ᓱᓇᑐᐃᓕᑐᑦ, ᐱᓕᕆᓂᖅᑲᓕᓐᑐᑐᓄᑦ ᐃᓄᐃᑦᓄᑦ
ᑐᑭᖅᑲᖅᑎᑕᐅᒪᓕᒃ ᓄᓇᒥᔾᔪᑐᐃᓐᓇᖅᑐᐅᓂᕐᓄᑦᓱᒃ
ᑕᐃᒪᓐ ᐊᑕᒪᐃᓇ ᓄᓇᒥᒪᓕᕐᕈᓐ. ᐃᓄᐃᓄᑦ
ᑐᓴᐃᒪᓐᓇᖅᓯᓂᖅᓴᐃᖅᑐᑦᑲᐊᖅᑎᓪᓗᒍᑦ ᓴᓇᐅᒪᐃᓂᖏᓐᓄᑦ
ᐃᓕᒥᓴᐅᓐᓇᖅᓴᖅᑐᑦᑲᐊᖅᑎᓪᓗᒍᑦ ᐃᓕᖅᑯᓱᐃᓕᑦᑕ
ᑐᓴᕐᓂᖅᓄᑦ ᓄᓇᓖᑦᔪᓐᓇᖅᑐᑦᑲᐊᖅᑎᓪᓗᒍᑦ
ᐊᒥᓱᓕᑦᑲᐅᑎᓪᓗᒍ ᓴᓇᐅᒪᐃᓂᖏᓐᓄᑦ ᐃᓄᐃᑦ
ᐊᑐᖏᓪᒍᖅᑯᓄᑦ ᖃᖅᑯᐸᑦᑎᓱᒪᓕᖅᑎᓄᑦᓗ, ᐃᓄᐃᑦ
ᐃᑲᔪᖅᑎᓂᐃᓐᓄᑦ ᖃᖅᑯᐸᑦᑐᑦᑲᑎᒪᓕᕐᓂᖅ
ᑐᓴᖅᓴᐅᑎᑕᐅᓕᖅᑲᐅᑦᑐᓕᕐᓂᖅᓴᐃᑦ. ᑎᑎᖅᑲᓂᕐᓄᑦ
ᐅᑦᑐᔾᔨᓪᓗ ᓴᓇᐅᒪᐃᓂᖏᓐᓄᑦ ᐃᒪᓐᓇᐃᓕᓕᒫᓂᐅᓕᖅᓴᐅᓕᖅ
ᐅᑭᐅᖅᑕᖅᑐᑐᒥᑦ ᐱᓕᕆᓂᖅᓱᒪᓕᖅᑎᓪᓗᒍ
ᐅᖅᓯᐃᓕᓐᓄᑦᑐᐃᓐᓇᖅᑐᑦᑲᐊᖅᑎᓪᓗᒍᑦ ᐃᓄᐃᑦ
ᓱᓇᑐᐃᓕᑐᑦᓴᐃᖅᑐᑦᑲᐊᖅᑎᓪᓗᒍᑦ ᑕᐃᒪᓐᓕᖅᑐᓂᖅᓱᑦ.
ᓄᓇᕗᒥ ᒪᓕᒪᓕᓂᓂᖅᓪᓚᒃ
ᐃᓱᒪᓕᐅᕈᑕᐅᑐᐃᓐᓇᖅᓴᕐᓗᒍᓕᖅᑐᑦ ᒪᓐᓇᑐᐃᓐᓇᖅᓴᖅ
ᓱᓇᑐᐃᓕᑐᑦ, ᐱᓕᕆᓂᖅᑲᓕᓐᑐᑐᓄᑦ ᐃᓄᐃᑦᓄᑦ
ᑐᑭᖅᑲᖅᑎᑕᐅᒪᓕᒃ ᓄᓇᒥᔾᔪᑐᐃᓐᓇᖅᑐᐅᓂᕐᓄᑦᓱᒃ
ᑕᐃᒪᓐ ᐊᑕᒪᐃᓇ ᓄᓇᒥᒪᓕᕐᕈᓐ. ᐃᓄᐃᓄᑦ
ᑐᓴᐃᒪᓐᓇᖅᓯᓂᖅᓴᐃᖅᑐᑦᑲᐊᖅᑎᓪᓗᒍᑦ ᓴᓇᐅᒪᐃᓂᖏᓐᓄᑦ
ᐃᓕᒥᓴᐅᓐᓇᖅᓴᖅᑐᑦᑲᐊᖅᑎᓪᓗᒍᑦ ᐃᓕᖅᑯᓱᐃᓕᑦᑕ
ᑐᓴᕐᓂᖅᓄᑦ ᓄᓇᓖᑦᔪᓐᓇᖅᑐᑦᑲᐊᖅᑎᓪᓗᒍᑦ
ᐊᒥᓱᓕᑦᑲᐅᑎᓪᓗᒍ ᓴᓇᐅᒪᐃᓂᖏᓐᓄᑦ ᐃᓄᐃᑦ
ᐊᑐᖏᓪᒍᖅᑯᓄᑦ ᖃᖅᑯᐸᑦᑎᓱᒪᓕᖅᑎᓄᑦᓗ, ᐃᓄᐃᑦ
ᐃᑲᔪᖅᑎᓂᐃᓐᓄᑦ ᖃᖅᑯᐸᑦᑐᑦᑲᑎᒪᓕᕐᓂᖅ
ᑐᓴᖅᓴᐅᑎᑕᐅᓕᖅᑲᐅᑦᑐᓕᕐᓂᖅᓴᐃᑦ. ᑎᑎᖅᑲᓂᕐᓄᑦ
ᐅᑦᑐᔾᔨᓪᓗ ᓴᓇᐅᒪᐃᓂᖏᓐᓄᑦ ᐃᒪᓐᓇᐃᓕᓕᒫᓂᐅᓕᖅᓴᐅᓕᖅ
ᐅᑭᐅᖅᑕᖅᑐᑐᒥᑦ ᐱᓕᕆᓂᖅᓱᒪᓕᖅᑎᓪᓗᒍ
ᐅᖅᓯᐃᓕᓐᓄᑦᑐᐃᓐᓇᖅᑐᑦᑲᐊᖅᑎᓪᓗᒍᑦ ᐃᓄᐃᑦ
ᓱᓇᑐᐃᓕᑐᑦᓴᐃᖅᑐᑦᑲᐊᖅᑎᓪᓗᒍᑦ ᑕᐃᒪᓐᓕᖅᑐᓂᖅᓱᑦ.

they have made their home in a basically rich enough, though periodically merciless, environment where living resources of bird, land and sea life have enabled a stable, imaginative and strong culture to flourish.

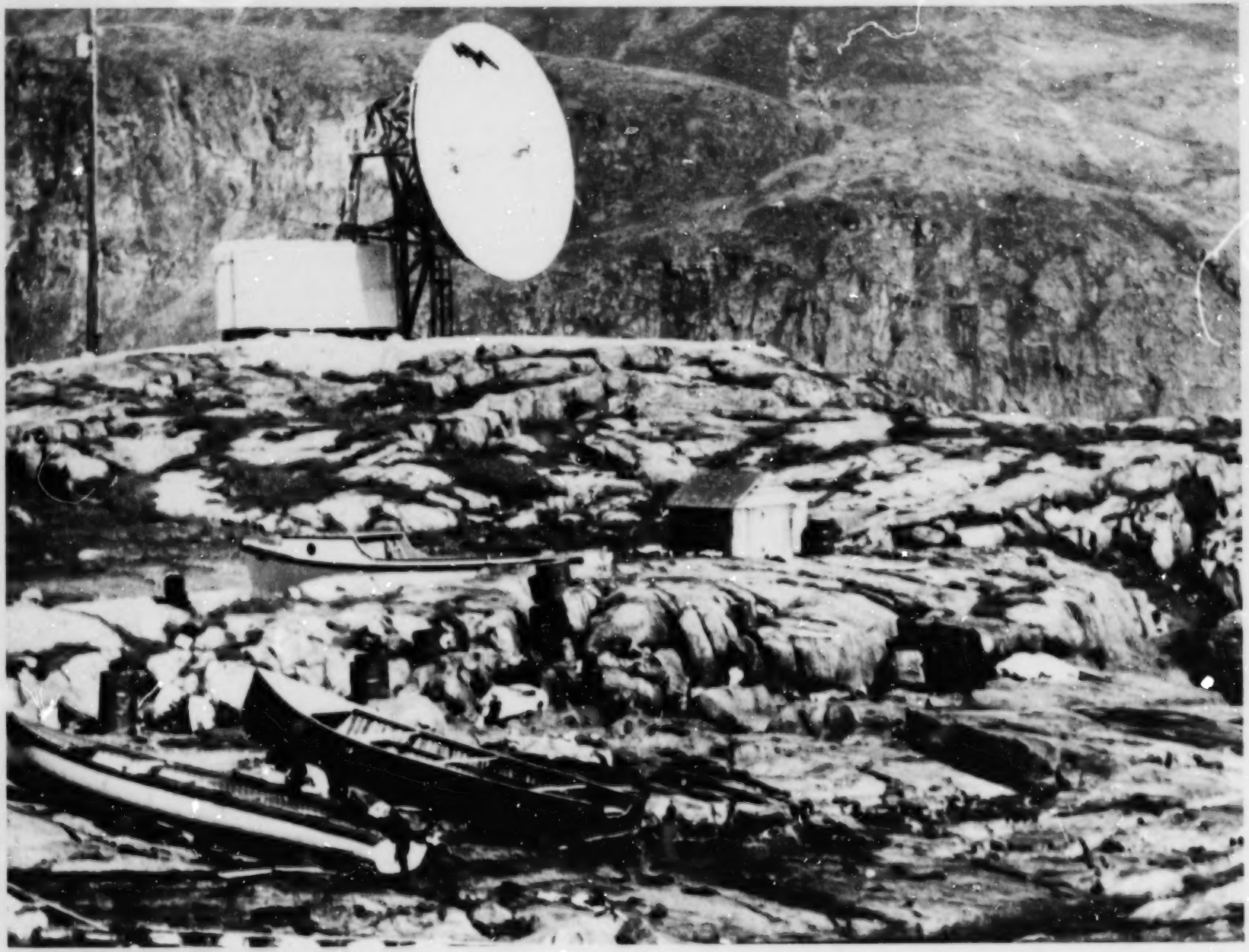
It is hard to say why Inuit and their world are so little known. They are shy of the south and seldom venture down within range of the major press and broadcast media. But they have become Canada's best-known artists internationally, even while the main national cultural agencies struggle to promote the more familiar art forms of European-descended Canadians. They have given much in the way of clothing techniques and many technologies to Canadians and others, and the characteristic forms of their culture have become known the world over.

Canada, when it acquired the high arctic in 1880, gave little thought to its Inuit inhabitants. When this takeover was celebrated in 1980, an Inuit motif was used for posters but the officially sponsored ceremonies left little room for Inuit contributions. Much attention was paid to birds and rocks and legal theories, but not to the people who had secured the area for Canada by living there from earliest times. However, Nunavut is not primarily a political theory but a simple recognition of what is. To Inuit it means, unexceptionally, "our land", matter-of-factly expressed and with no capital letters. To Inuit it has always been the centre of their world; to others, a curious addition or leftover running off the northern edge of a map.

HUUK INUIT PITKOHITLU KANGIKHITTIAKTAONGITON NAONAKTOK. KANNGUGIYAN NUNA NAPAKTOLIK OPAYOITTUGILLU MAKPIGALIOKVIN NALAOTIGITLU KIHIMI TITIGAOYAKTILU HANAUYAKTILLU KANATAMI NAONAIKTON NANANILU AHINI KANGIKHIYAOYOT, TALVA PIPKAINAHOAKPAKTILLUGIN HAVAKVIN HANYAINIK EUROPE MIT KANATAMUNGAKHIMAYON. TONIHIVAKTON ANOGALIOGUTINIK AYOIKHIMAYAMINGNIK ALLANIGLU KANATAMIONUT ALLANUTLU PITKOHITLU NAONAIKTON ALLANUT NUNANUT.

KANATAM PIGAMIOK NUNA OKIOKTAKTOK IHMAGINGITAIN INUIT 1880 MI. 1980 MI PIVIKTIK OKIOKTAKTOMIK OANHANANIK OKIONINGMAT IHOMAGIYAN TITIGAOYAKAGALUAKHUTIK INUINAKTON, INUINAIT PIINIK IHOMAGIKANGITON. KUPANOATLU OYAKKALU MALIGALIOGUTINLU IHOMAGILLUAKPAGAIN KIHIMI INUIT IHOMAGINGITAIN KANATAMITON NUNAILU NUNAKAKHAKTON. KIHIMI NUNAVUT KAVAMALIKINIKKUT IHOMAGIYAONGITOK KIHIMI KANGIKHINIK HUNAOYOMIK. INUINANGNUT IMA ITTUK "NUNAVUT" ALLAKKUT OKAGAHOANGIPLUTIK.

INUIT NUNAGIYAN ALLANUTTAOK HUNGITTUTUN IPLUNI NUNAOYAKAFUNGMITTUTUN IPLUNI.



ᐅᓇᑦᓂᖅ
ᐅᓇᑭᓐᓂᕐᓂᑦᓗ

ᐅᓇᑦᓂᖅ ᐊᒥᓂᓐᑲ ᐃᓕᓴᕐᕕᑐᓂᓐ
ᓴᖅᑭᑎᓕᒃᑲᒍᓐᓇᖅᓯᖅ ᐃᖅᐱᓚᐅᓕᓕᒫᓂᓐ
ᑲᓇᑕᐅᑦ ᐅᑭᐅᖅᑕᖅᑐᒥᐅᑦᑭᓐᓂ.
ᑕᐃᒪᓐᓇᐃᑦᓐᓇᐅᓵᓂᐊᖅᓯᓂᓐ. ᐊᓕᐊᔪᑦᒋᖅ ᑕᒪᓐᓇ
ᐃᓐᓂᑦ ᑐᖏᑦᓚᑎᑕᐅᖅᓄᓪᓕᓐᓂ ᐃᓐᐃᑦ ᐅᓇᑦᓂᓪᒍᑦ
ᐱᓪᓚᑎᖅᑲᒻᒪᒪᑕ. ᐅᑭᐅᖅᑕᖅᑐᒥᒋ ᓴᓇᓕᐊᒋ –
ᓴᓇᔨᑦ – ᐅᓇᑦᓂᓪᓚᑦᒍᒋᑦ ᐊᑲᐅᑦᒋᓕᐅᑭᐅᓕᓕᒫᑦ
ᐃᓐᓂᑦ ᖃᑲᓴᓂᑦᒋᖅᓕᒻᒥᑦᒋᔨᑦ. ᑭᓕᐊᓂ
ᐱᑕᖅᐅᖅᓕᓕᐅᖅ ᐊᑦᔪᑎᓂᓐ ᒪᐅᐸᑐᓂᓐ
ᐱᓚᕆᐊᖅᑲᖅᑐᓂᓐ ᐃᓪᓂᓐᐊᖅᓕᓕᒫᑦ
ᐱᓚᓐᓴᓕᓕᖅᑲᓗᑎᓐ ᓴᓇᒥ ᑭᐃᒍᓪᑲᖅᓴᑦᔪᑎᑕᐅᓕᓕᒫᒥ
ᐱᓯᓪᓕᐊᓂᑲᐅᓴᓂᓐ ᐊᒻᒪᓗ ᒪᓴᒪᓂᓐ
ᐅᑦᒪᓕᐅᑐᒥᐅᑕᐅᓴᓂᓐ ᐊᑐᐊᒪᓪᓕᐅᑕᖅᓴᓕᑎᓐ
ᐅᓇᑦᓂᐅᓪᑦ ᒥᐅᖏᓐ ᐱᓴᓕᖅᑐᑎᓐ.

ᐊᐃᓴᔨᓂ ᐅᓇᑦᓴᐊᐊᖅᑎᓪᓗᑦ
ᐊᓯᓴᑭᑕᐅᑦᓕᐅᖅᓯᒪᔭᑦ ᐊᒻᒪᓗ ᐃᓪᓚᒧᑦ ᑕᓂᐅᑦ
ᐊᑭᐊᑦᓂ ᓴᓇᐃᑦ ᓄᑦᔪᑎᑕᐅᒪᓕᓐᓂᖅ, ᐃᓄᑦᓂᓐ
ᑕᒪᓐᓇ ᐅᓇᑦᓂᖅᑖ ᐊᓯᓴᑭᑕᐅᑦᓕᐅᖅᓯᒪᔭᑦᓂᓐᓂᓂᓐ
ᐊᓯᓴᑭᑕᐅᑦᓕᐅᖅᓯᒪᔭᑦᓂᓐᓂᓂᓐ ᐃᓐᓂᑦ ᓴᓇᑦᓚᐊᓂᓐ
ᐊᓂᓐᔪᓂᑦᓚᐅᖅᓯᒪᔭᑦᓂᓐᓂᓂᓐ ᐊᒻᒪᓗ ᓚᐸᓚᓂᓐ
ᐅᑦᓚᓕᑐᑎᑕᐅᓕᐅᖅᓯᒪᔭᑦᓂᓐᓂᓂᓐ ᐊᑐᐊᒪᓪᓕᐅᑕᖅᓴᓕᑎᓐ
ᐊᓂᓐᔪᓂᑦᓚᐅᖅᓯᒪᔭᑦᓂᓐᓂᓂᓐ ᓴᓇᑦᓚᐊᓂᓐ
ᐅᓇᑦᓂᐅᑦ ᒥᑦᓴᓂᑦ ᐱᔪᓂᑦᓂᖅᓯᒪᔭᑦᓂᓐᓂᓂᓐ.

ᐊᐃᓴᔨᓂ ᐅᓇᑦᓴᐊᐊᖅᑎᓪᓗᑦ
ᐊᓯᓴᑭᑕᐅᑦᓕᐅᖅᓯᒪᔭᑦ ᐊᒻᒪᓗ ᐃᓚᓗᑦ ᑕᓂᐅᑦ
ᐊᑭᐊᑦᓂ ᓴᓇᐃᑦ ᓄᑦᔪᑎᑕᐅᒪᓕᓐᓂᖅ, ᐃᓄᑦᓂᓐ
ᑕᒪᓐᓇ ᐅᓇᑦᓂᖅᑖ ᐊᓯᓴᑭᑕᐅᑦᓕᐅᖅᓯᒪᔭᑦᓂᓐᓂᓂᓐ
ᐊᓯᓴᑭᑕᐅᑦᓕᐅᖅᓯᒪᔭᑦᓂᓐᓂᓂᓐ ᐃᓐᓂᑦ ᓴᓇᑦᓚᐊᓂᓐ
ᐊᖏᑦᓚᐅᖅᓯᒪᔭᑦᓂᓐᓂᓂᓐ, ᓄᑦᔪᑎᑕᐅᒪᓕᓐᓂᖅ.
ᐅᓇᑦᓂᐅᑦ ᒥᑦᓴᓂᑦ ᐱᔪᓂᑦᓂᖅᓯᒪᔭᑦᓂᓐᓂᓂᓐ
ᐃᓐᓂᑦ ᓴᓇᑦᓚᐊᓂᓐ ᐊᒻᒪᓗ ᑕᓂᐅᑦᓕᐅᖅᓯᒪᔭᑦᓂᓐᓂᓂᓐ
ᐊᓂᓐᔪᓂᑦᓚᐅᖅᓯᒪᔭᑦᓂᓐᓂᓂᓐ ᐃᓐᓂᑦ ᓴᓇᑦᓚᐊᓂᓐ
ᐊᖏᑦᓚᐅᖅᓯᒪᔭᑦᓂᓐᓂᓂᓐ, ᓄᑦᔪᑎᑕᐅᒪᓕᓐᓂᖅ.
ᐅᓇᑦᓂᐅᑦ ᒥᑦᓴᓂᑦ ᐱᔪᓂᑦᓂᖅᓯᒪᔭᑦᓂᓐᓂᓂᓐ
ᐃᓐᓂᑦ ᓴᓇᑦᓚᐊᓂᓐ ᐊᒻᒪᓗ ᑕᓂᐅᑦᓕᐅᖅᓯᒪᔭᑦᓂᓐᓂᓂᓐ
ᐊᓂᓐᔪᓂᑦᓚᐅᖅᓯᒪᔭᑦᓂᓐᓂᓂᓐ ᐃᓐᓂᑦ ᓴᓇᑦᓚᐊᓂᓐ
ᐊᖏᑦᓚᐅᖅᓯᒪᔭᑦᓂᓐᓂᓂᓐ, ᓄᑦᔪᑎᑕᐅᒪᓕᓐᓂᖅ.
ᐅᓇᑦᓂᐅᑦ ᒥᑦᓴᓂᑦ ᐱᔪᓂᑦᓂᖅᓯᒪᔭᑦᓂᓐᓂᓂᓐ
ᐃᓐᓂᑦ ᓴᓇᑦᓚᐊᓂᓐ ᐊᒻᒪᓗ ᑕᓂᐅᑦᓕᐅᖅᓯᒪᔭᑦᓂᓐᓂᓂᓐ
ᐊᓂᓐᔪᓂᑦᓚᐅᖅᓯᒪᔭᑦᓂᓐᓂᓂᓐ ᐃᓐᓂᑦ ᓴᓇᑦᓚᐊᓂᓐ
ᐊᖏᑦᓚᐅᖅᓯᒪᔭᑦᓂᓐᓂᓂᓐ, ᓄᑦᔪᑎᑕᐅᒪᓕᓐᓂᖅ.

Chapter Two
WAR AND PEACE

War has many unforeseen effects, and it has had and continues to have a major role in northern Canada. There is a particular irony in this for Inuit who have no traditions of warfare. But in the arctic Northwest Territories — Nunavut — the impact of war has not been from falling bombs. It has been rather a matter of young men carrying out specialised activities at the frontiers of human technology and distant governments making policies related to military considerations.

Just as the Second World War overturned and sometimes eliminated old nations in Europe and the Far East, its effects hit the Inuit north with changes so considerable that the population could not easily adjust. First, it placed the arctic firmly on the Canadian map: indeed the mapping of the north went ahead precisely because of the military demand for reliable information. Secondly, the influx of the latest aircraft, communications and other equipment, and instant but comfortable housing and re-

AGOYAKTONILO
ANGOYANGITOILO

ANGOYAKNIK ILITKOHILIK TAKOGHAONGITOMIK, ILITKOHILIK AOLAYOITOK OKIOKTAKTOANI KANATAM. IHOILOTAKAKPALAK INUINAKNI ILITKOHIKANGITONI ANGOYAKNIKMIK. KIHIMI OKIOKTAKTOMI NUNATIAM — NUNAVUTMI — IHOINIGA ANGOYAKNIGOM PIHIMANGITOGALOAK KAGAKTITANIN IOKAKTITAOVAKTONINLO. ALANIKTAOK AYOGHAOTIKALIKTOT INULGAMIT ILITKOHITOKAGINGITAMIKNIK PINAHOAGAKALIGAMIK KAVAMATLO ILITKOHINIK PINAHOAGHOTIK ONGAHIKTOLIAKATAGHOTIK ANGOYAKTIT IHOMAGIYAINON.

ANGOYATKIOTANI IPIGAKTITAIT ILANGIT ILITKOHITOKAIT AKILIT NUNAT. IHOILOTAGILIKMIYAIT INUINAIT OKIOKTAKTOKMIOT ILITKOHIGIHIMAITATIK INUGIAKNIGIT, HIVOLIK, NUNAKYOAMON ILIYAT OKIOKTAKTOK KANATAM NUNAOYANON, ILA NUNAOYALIKIPKAITYOT OKIOKTAKTOMI ANGOYAKTIVALOIT ILIHIMATIAGOTIGHANIK. TOKLIATOK, TIKMIAKAOTIGHAK NALGOMIOTIMAYONIK TOHAKATAOTITLO TAMAYATLO NALGOMIOMATIYOT IKLOKATIAKNIGHAKONLO HAVAKTIOYONON NIAMGIYAGIANGINI ATOGOMAYAMIKON. INUIT INUNIANGATKONAGIT AYOGHAGALOAKLOTIK, ILIAGIGITKOINAKTOT KAPLONAT AKLIKNATOMIK TAMAYANIKTOT HINAKTOTON. AKLIKNAGHONILO, OPINNGAGOTONILO, HINAKTOKTOYAKTOK KINGONIKLOGHONI. ANGOYAKTIT OKIOKTAKTOMITOT HAVAGAHOAGHOTIK TAMNA ATATIANGITONI ATANGITPIAGHONILO INUKNON NUNALIKNON. IMANKAKYOMIGHIMALIGANGATA NUNALGIT INUIT, AYOKHAGHIYOMIKPAKTOT PINAHOAGAIT ATANITA ANGOYAKTIT, INGATAGOTIVAKTOT AKNAGOTIT PINIKTOT OKIOKTAKTOKMIOT IHOMALIOKTITIYOT KAPLONANIK INUHOKTONIK ONGALOKITONIK. ILITKOHIA "ILAGIKNIGONGITOM" ATOGAOLIKTOM NOATKATIGINGITONI NUNANI INMIKKON IHOILIGOTIVAGHOTIK, INMIKNON MANIMIYOTIPLOTIK IHOILIGOTIVAKTOT. ILANGATIGON, PIOMANIGATIGON KIVALIKMIOT, TAMNA IHOITOK HIVOGANAGHONILO.

OKIOKTAKTOK PIYOTAOLOAKTOK ILANGATIGON ANGOYATKIOTANI. GERMANIM PINAHOGILOAGALOAKMAGO KANILGOK AKOKITOK IHOMALOTIGIYAT KANATAM KAVAMAITA KAINGILAKTILOGIT AMIALIKAT. TAIMANIGALONGITO TIKMIYAT ONGAHIKTOLIAYOITKALOAKMATA OGHITKIGHIMAITOMIKONGAHIKTOK AKILIT NUNAT OPAKAMIKO

ᐊᑐᖅᓯᒪᓕᕐᓂᐅᓪᓗᒍ. ᑕᒃᑯᐊ ᐅᓇᑕᖅᑐᑦᓴᐃᓪᒃ
ᐅᑭᐅᖅᑕᖅᑐᑭᓐᓂᐊᕐᓵᒪᑕ ᐱᓕᕆᔨᐊᖅᑐᖅᓯᒪᓕᕐᓂᐊᖅᑐᑦ
ᐱᓕᕆᐊᒃᓵᓐᓄ ᐃᓕᐅᓂᖅᑎᓂᓂ ᓂᓕᕐᓂᑦᓂ, ᐃᓕᒃᒪᔪᑦ
ᐃᓕᐅᓂᖅᑎᖅᑎᑕᐅᖏᓐᓇᕐᓂᖅᓴᐊᖅᓂᖅᑐᑦ.
ᖃᐅᐳᓪᓕᓕᐊᔪᒪᓕᖅᑕᓪᓕᓕᐊᓪᓂᖅᑐᑦ ᐃᓂᓂᐃᓪᓂ,
ᐅᓇᑕᖅᑐᑦᓴᐃᓪᓂᓐᓄ ᐊᑲᐅᒃᓯᓕᐅᑎᓐᖃᖅᑕᓪᓕᓕᐊᓪᓂᖅᑐᑦ,
ᐱᓗᐊᖅᑐᑎᓪᓗ ᑕᒪᒃᑯᐊ ᐱᓪᓴᐱᑎᓪᓗᒍ ᐊᑲᒋᕐᕕᒃᓴᓪᓕᓐᓄ
ᐊᐳᒪᓗ ᐊᖏᓂᓪᓕᐊᕈᒪᓴᓐᓄ ᓂᓇᑦᓂᓕᒥᐅᑦ
ᒪᓕᑯᓐᔅᑎᒋᓂᓂᓪᓕᐅᑦᓂᓂᓐᓄ . ᐅᓇᑕᖅᑐᑦᓴᐃᓪᒃ ᐊᖏᓐᓴᕐᕕᑲᐅᐱᖏᓕᒋᑦ
ᑲᑎᒪᓵᑯᓪᓕᒋᒋᓂᓂᓐᓄ ᓂᓇᑦᓂᓕᒥᐅᓂᓪᓗ ᐅᓇᑕᖅᑐᑦᓴᐃᓪᒃ
ᐊᐳᒪᓗ ᑕᒪᒃᑯᐊ ᐅᓇᑕᖅᑐᑦᓴᐃᓪᒃ ᓂᓇᑦᓂᓕᒥᐅᓂᓪᓗ
ᒪᓕᑯᓐᔅᑎᒋᓂᓂᓪᓕᐅᑦᓂᓂᓐᓄ ᐊᑲᐅᒋᓕᐅᔭᐅᑕᐅᓕᖅᑲᓂᓂᓪᓗ
ᑕᒪᐃᓂᓐᓄ ᑐᑭᓯᐅᒪᔨᑎᓂᓂᓪᓗᓐᓄ ᑭᐳᒪᒍᓐᓄ
ᐃᓕᒪᓕᐅᑦᓯᖅᑕᖅᑲᑦᑕ
ᐊᑲᐅᒋᓕᐅᔭᑎᖅᑲᖅᑐᓴᐅᓵᐅᓕᐅᒋᓕᐅᑦᓂᓗᓐᓄ. ᓱᓕᓪ
ᐅᓰᔪᑎᓕᖅᑕᐅᓪᒍ ᑕᐃᓕᓴᒪᓂ ᑭᓚᓕᑦᓕ
ᒃᓰᑐᐊᔪᓪᓗᓐᓄ ᐱᔨᓕᖅᑕᖅᑲᓴᓕᒪᒃᓴᑦᓂᓐᓄ ᐅᓇᑕᖅᑐᑦᓴᐃᓪᒃ
ᐊᑐᐊᒪᒋᑦᓂ ᐊᖏᐅᒋᓕᐅᔭᑕᐅᓪᓗᓐᓄ ᑕᒪᑐᒪ ᒥᐅᓴᓐᓂᒃ.

ᐅᑭᐅᖅᑕᖅᑐᑦᓴᐃᒃ ᐅᓇᑕᓵᐅᓵᐊᓂ ᐊᒥᓴᖃᓕᓵᓂᒃ
ᐱᔨᔪᑎᖅᑲᖅᓄᓐᓄᒃ ᐅᓇᑕᖅᑐᑦᓴᐃᖅᑲᖅᑕᖅᑲᓕᖅᑐᖅᓴᖅ. ᑐᒪᓐᓂ
ᑎᑭᓵᓂᐊᕐᓂᐳᐅᒪᓕᓕᐊᓕᐅᖅᑐᑦ ᑲᓇᑕᒥ
ᒪᓕᒪᒃᓄᓕᕐᓂᓵᓐᓄ ᑕᑯᓐᓇ ᐊᓄᑭᑕᒍᒧᑦ ᐊᒥᐊᓴᖃᖅ
ᐃᐳᓚᐊᖅᑐᑦᓴᒪᓂ ᐱᔨᓕᖅᑕᖅᑲᓴᓕᒪᒃᓴᑦᓂᓐᓄ ᐅᓇᑕᖅᑐᑦᓴᐃᓪᒃ
ᐅᑭᐅᖅᑕᖅᑐᑦᓴᐃᓪᒃ. ᑕᐃᒪᓕᓂ, ᑎᒥᓯᓪᓕ ᒥᑕᑦᐃᓪᓂ
ᐱᖏᓄᑎᓕᐃᓪᓂ ᑎᑭᓵᓂᓕᐊᓕᓕᐅᑕᖅᓯᒪᓕᖅᑕ ᓂᓇᖅᓗᓪᓕᒍ.
ᐅᐊᓕᓂᖅᒥᓕ ᖃᓚᓂᓯᓪᓕ ᐊᑦᓴᑲᐅᑦ ᑭᑭᖅᑕᑦᓯᒪᓂᓂᓪᓗ
ᑎᔪᓯᓪᒪᓴᓐᓄᒃ ᑲᓇᑕᓪᓗ ᐊᒥᐊᓴᖃᖅᑐᓪᓗ ᓂᓇᖅᓗᓪᓂᓂᓪᓗ
ᐅᑭᐅᖅᑕᖅᑐᑦᓴᐃᓵᓐᓄᒃ
ᑎᑭᓵᓂᐊᕐᓂᐳᐅᒪᓕᓕᐊᓕᐅᖅᑐᑦᓴᐃᓪᒃᓄᓕᕐᓂᐊᖅᑐᑦᓴᐃᓪᒃ.
ᐃᓂᐊᓂᐅ

ᐅᓇᑦᔦᐊᑭᓐᓂᖏᓄᓕᐊᑲᑎᓕᑦ ᐊᑲᐅᖅᑕᐅᑭᓐᓂᖏᑦ
ᐅᑭᐅᑲᑕᑐᑦ ᓇᑲᑲᓄᐅᖅᑕᑦ,
ᐊᓯᖏᑲᑦᔨᓪᓚᐊᓪᑲᓂᓂ ᐱᒻᒪᑎᐅᓂᒃᓴᒃᓂᑦ. ᐊᑎᓯᓪᓚ
ᖃᐅᖏᒪᒃᐅᐊᑐᖃᐅᔪᓂᓐᓂ ᓇᓇᐃᑦ ᓴᓇᖅᑭᑦᑲᑎᓂᖏᑦ,
ᐅᐊᔪᓐᓂᑦ ᑕᖃᓕᒪᑦᑲᑎᓂᖏᑦ, ᓯᓚᐊᔪᐊᑎ ᓇᒪᐃᓂᓂ
ᒪᑦᑐᐃᓂᒃ ᓇᓇᒡᑲᑦᑐᓚᐅᑲᒃᑲᓐ, ᐊᑎᐊᓕᒃᐃᑦ ᓇᓇᐃᓚᑦ
ᐋᒪᓗ ᕿᓴᒃᓂᓐ ᓇᓇᐃᓚᑦ, ᓴᓇᐃᑦᓂᖅᓱᐃᓕᑐᓂᒃ
ᓯᓚᔪᐊᑎ ᐅᓇᑕᐋᓇᓇᒪᓐᓇᓕᑐᓂᓴᓐᓇ ᐃᑦᑎᒃᓂᑦ
ᓯᓚᔪᑲᓴᐅᑎᑦᓂᓂᑦ, ᐊᐸᕿᑲᑐᑐᑦᑕᑦᑎᓂᓗ ᐋᒪᓗ
ᑐᓴᑲᑕᐅᔪᓴᒃᓂᒃ ᐅᖃᐅᓯᖃᓐᓇᑲᓂᖏᒃᔪᒃᓴᑐᓂᒃ.
ᒪᒃᓂᐊᒃ ᐊᐸᕿᓗᒃ ᑕᒪᑎᒃ ᐅᑭᐅᑲᑕᑐᑦᑕᐅᐅᓵᓕᑐᓂᒃ
ᑎᑎᓗᒃᓂ ᖃᐅᔨᓕᑦᓴᓐᓂᑦ
ᐅᑭᐅᑲᑕᑐᑦᐃᓂᑲᑎᓯᓗᑦᔪᓕᖅᑲᒃ ᖃᓄᑕᒥᐅᓂᖅᓱᒃᓂᑦ
ᐊᔪᑕᐅᑎᓚᑦ ᐱᒍᒍᑎᓂᒃ ᓇᓇᔭᐃᓚᑐᓂᒃ.
ᓇᓇᐃᒍᐊᓕᐅᔾᓂᓂᒃ ᓚᓇᑐᐃᓇᔾᓂᒃ ᐱᓕᓕᐊᖅᑲᓂᔾᓂᑐ
ᐱᕈᐊᓂᑕᐅᓕᑐᓂᓚᓗᑐᒃ ᐅᓇᑕᓇᐅᔪᐊᑲᑎᓂᒍᒍ
ᐱᓕᓕᐊᑎᓂᒃᐅᐃᑎᓇᓕᑐᓂᓴᓐᓇ ᐱᕈᑕᐅᓂᑕᑦᓴᓐᓇ.
ᐊᒪᓗ ᐅᓇᑕᑐᑦᓴᐃᓂᒃ ᓇᓇᓕᐅᑲᓇᓂᑐᓂᒃ
ᐃᒪᔪᑦᔪᐊᖅᑲᐅᑐᓕᐊᓕᑐᓂᒃ ᓇᓚᐅᑎᖅᑲᓕᓂᓗ ᓇᓚᐅᑎᓂᓂᒃ
ᑕᒪᓂ ᐅᑭᐅᑲᑕᑐᑦᑎᓵᔪᐅᑐᓂᒃ. ᓇᓇᔾᒥᐅᑕᐃᓂᒃ
ᐊᔪᑦᓴᐊᑐᑦᑎᑕᐅᑐᓂᒃ ᓇᓇᖅᑎᑎᓴᒥᑦ
ᐊᔪᑦᓴᐃᒥᓐᓄᖏᑦ ᖁᓄᔪᐃᓐᓇᓕᖅᑲᒃ ᐱᒻᒪᔾᒥᑎᒍᒍ.
ᐃᓐᓇᓂᒃᓄᐃᓐᓇᓂᓗ ᐊᒥᓕᐊᓂᒃ ᐊᐳᐅᑦᑕᑐᑦ ᐊᓪᓚᒍ
ᓇᓇᖅᑎᑦᓴᐃᓐᓇᓕᐊᓐᓇᓕᑐᓂᒃ ᐃᓄᐃᑦ
ᓯᓇᑐᔪᐃᑦᓯᓐᓇᓕᓴᐅᓂᑦᓴᓐᓇ
ᖁᐅᔾᔨᒪᑎᑕᐅᓇᓯᐊᑦᓇᓕᑐᓂᒃ ᖁᐅᔾᔨᑦᑕᑐᑦ ᐊᓪᓚᒍ
ᓇᓇᖅᑎᑦᓴᐃᓐᓇᓕᐊᓐᓇᓕᑐᓂᒃ ᐃᓄᐃᑦ
ᓯᓇᑐᔪᐃᑦᓴᐃᓐᓇᓕᐊᓐᓇᓕᑐᓂᒃ ᖁᓕᓴᐅᓂᒃ
ᓇᓇᖅᑎᑦᓴᐃᓐᓇᓕᐊᓐᓇᓕᑐᓂᒃ ᐃᓄᐃᑦ
ᑕᐃᒪᓐᓇᐅᑦᑕᑐᑦᓇᓕᑐᓂᒃ ᐃᓕᓴᐃᑦᑕᑐᑦᓚᓐᓇ
ᐊᑐᖅᑎᑕᐅᓕᒋᑦ ᐃᓯᒪᓕᐅᕈᑎᓇᓴᐃᑦᑕᓐᓇ
ᓯᔾᔪᑎᒋᔭᐅᓴᐊᖅᓱᑦᑕᓐᓇᓕᑐᓂᒃ ᐱᔭᐅᓕᐅᖅᑲᓯᒪᔾᔪᑎᒃ
ᐃᓯᒪᒋᔭᐅᓕᐅᖅᓴᒪ ᖁᓕᓴᐅᓂᒃ ᐊᓚᐅᖅᑐᑦᑕᐃᓐᓇᓂᒃ
ᐃᓕᓴᐃᑦ ᐱᓕᓕᐊᖅᑲᓂᔾᓂᑐ ᖁᓕᓴᐅᓂᒃ
ᐃᓕᓴᐃᑦᓴᐃᓐᓇᓕᐊᓐᓇᓕᑐᓂᒃ ᖁᓕᓴᐅᓂᒃ
ᐃᓕᓴᐃᑦᓴᐃᓐᓇᓕᐊᓐᓇᓕᑐᓂᒃ ᐃᓄᐃᑦ
ᓯᓇᑐᔪᐃᑦᓴᐃᓐᓇᓕᐊᓐᓇᓕᑐᓂᒃ ᐃᓕᓴᐃᑦᑕᑐᑦᓚᓐᓇ

ᐱᓕᓐᑐᐃᓐᓇᓕᐅᖅᓯᒪᑦ ᑲᓇᑕᐅᓕ ᐃᓗᒪᒋᑐᓕ
ᓗᓪᓚᕆᓂᐅᓕᖅᓯᓂᓐᓄᑦ. ᑭᓗᐊᓂᓪᓕᑕᐅᖅ
ᑭᖑᓪᓗᖅᑎᑕᐅᕐᓂᖅᓯᒪᑦ ᐅᓇᑕᖅᑐᓂᕐᖃᐃᓕᓪ ᖃᓄᐃᖅᑐᓂᖅ
ᓄᓇᖑᓪᓂᑎᐅᑦᔪᓴᓄᓕ ᓴᓐᒥᕐᓴᒪᓂᑦᓂᓄᑦ ᐃᓗᒪᖃᖅᖢᓂᖅ
ᐅᑦᒪᓗᑐᒍᒍᓪ ᐊᐅᑦᓭᓂᐅᑎᑎᓄᑦ ᖃᓭᓂᓪ
ᑕᑯᓂᐅᑎᓄᑦ ᐊᓴᑦᓐᓇᓗᒥᓴᒪᑎᐅᑦᔪᓂᓄᓪ
ᓗᓇᑐᐃᓐᓇᖃᓂᑦ ᐊᑲᐅᑦᓭᐅᑭᑐᐅᓴᓂᑦ
ᖃᓄᖅᑭᓗᒍᓐᓇᕐᓂᓂᑎᑦ. ᑕᐃᒪ ᐅᓇᑕᖅᑐᓂᖃᐃᑦ
ᓗᑦᓯᓂᖅᐸᐅᓇᖅᑐᓂᑦ ᐱᓕᓐᓂᖅᑐᓂᖅᓴᓂᓄᓪ
ᐅᑭᐅᖅᑕᖅᑐᑐᓂᑦ.

ᑭᓄᑐᐃᓐᓇᐃᑦ ᐊᑲᓂᕆᔨᖅᓯᒋᐊᕐᓂᑐᑐᓕᓪᓚᐊᑦ
ᐊᓯᓗᖅᑕᖅᑦᓯᐊᑎᒋᓂᖅᓯᒪᑦ ᐅᖅᑲᐅᓂᖅᓴᓂᓄᑦ ᑕᐃᒪᓕᑦ
ᐅᖅᑲᐅᓂᓱᐅᓂᓐᓄᑦ. ᓂᓪᓚᓴᐊᖅᑐᓂᑦᔪᑦ
ᐱᑕᖅᑲᖅᑦᓯᓯᐊᓪᓚᓕᒪᑦ ᓄᑖᓂᓄ ᐅᑭᐅᖅᑕᖅᑐᑐᓕᓪᓚᐊᑦ
ᑎᑭᓯᓯᓯᐊᓂᓄᓪ. ᒎᓄᐊ ᑎᑭᑐᑦ ᐅᑭᐅᖅᑕᖅᑐᑐᓕᓪᓚᐊᑦ
ᓄᓇᖅᑭᒪᓂᓐᓄᓪ ᑕᒪᓂ, ᐃᓕᔨᒪᓂᓐᓄᓪᓂ
ᐅᑭᐅᖅᑕᖅᑐᑐᓂᐅᑎᓕᑦ ᐃᓕᓴᓂᕐᓂᓂᓄᓪ,
ᓄᓇᖅᑎᖅᑲᖅᒪᒍᓂᓐᓄᓪᓂ ᐃᓄᓂᓂᓄᓪ. ᖅᑲᓂᓄᓪ ᐊᓂᑎᑎᓯᒋᓄᑦ
ᐃᑲᓯᓂᖅᑲᖅᒪᓂᑦᑐᑕ ᐅᓴᖅᑎᐊᓕᖅᓴᖅ ᓇᓴᕆᔭᐊᖅᓴᖅᓯᓂᓄᑦ
ᐃᓕᓇᓂᑦᑎᓕᑦ ᑲᑎᓕᖅᓴᖅᓯᓂᓄᑦ,
ᐊᓪᓚᑕ ᓄᓇᓂᓂᑎᑦ ᐃᑲᓯᓂᖅᑕᑎᓄᓪᓕ ᑕᒪᓂᑯᓂᓂᓄᓪ.
ᐅᑭᐅᖅᑕᖅᑐᑐᓂᐅᑎᓕᑦ ᐃᓄᓐᓂᑦᑐᓂᓄᓪ ᐅᑭᐅᖅᑕᖅᑐᑐᓂᐅᑎᓕᑦ
ᐃᓕᓴᐅᓂᓐᓄᑦᑐᓂᓄᓪ ᑲᓇᖅᑲᓂᓄᓪ ᐅᑭᐅᖅᑕᖅᑐᑐᓂᐅᑎᓕᑦ
ᐊᓪᓚᑕ ᓄᓇᓂᓂᑎᑦ ᐃᑲᓯᓂᖅᑕᑎᓄᓪᓕ ᑕᒪᓂᑯᓂᓂᓄᓪ.
ᐅᑭᐅᖅᑕᖅᑐᑐᓂᐅᑎᓕᑦ ᐃᓄᓐᓂᑦᑐᓂᓄᓪ ᐅᑭᐅᖅᑕᖅᑐᑐᓂᐅᑎᓕᑦ
ᐊᓪᓚᑕ ᐅᑭᐅᖅᑕᖅᑐᑐᓂᐅᑎᓕᑦ ᐃᓄᓐᓂᑦᑐᓂᓄᓪ
ᐅᑭᐅᖅᑕᖅᑐᑐᓂᐅᑎᓕᑦ ᐃᓕᓴᐅᓂᓐᓄᑦᑐᓂᓄᓪ

baCΓ▷C∩ᑐdᓂσᓀ ᖃbσΔᑦᑐΓᐊᖃᑦᒪᒣᑦ
▷ᖃᓀᓗLᓴ▷ᓪᑐᓀᓗLᒣΓᓪᓀ, ᓱᖃbΔᒪL,
ᓗᓀᑲᒣLᐅᓪᑲᑐΔᓀᓀᓪᑐᒪᑦ ᖃᑦᑐᓴᓀᑦ.

ᐊᒪᓗ Λᓪᓪᐊᓪᖃᖃᓂσᐊᖃᓂσᐊσᓀᑦ ▷ᑭᐅᓀᑦᑕᓀᑐᑐΓ
ᓀᑐΓᓴ▷ᓪᓀᓂᓀᑐᓂσ. ᖃᑦᑐᓴᑦ ᓀᓀᒣᓂᒪᓀσΓ▷ᑕΔᑦ
ᐊΓᓗᒪᓴᑦ Δᐟᓪᒍᓗᓪᑕᒪᑦ ▷ᑭᐅᓀᑦᑕᓀᑐᑐΓᐟ
ᑕLᐟᑯᐊᓗ ▷ᑭᐅᓀᑦᑕᓀᑐᑐΓ▷ᐟᔪᓪᑕᓀᑐᑦ ᖃᑦᑐᓴᑦ
ᐱᓪᓪᐊᑎᓗᓗᔪLᓪᑕᓀᓴᑎᐟ ▷ᑭᐅᓀᑦᑕᓀᑐᑐΓᐟ.
ΔᓗLᓪ▷ᖃᒪC ▷ᑭᐅᓀᑦᑕᓀᑐᑐΓ ᐱΓᐊᑭᒪᓪᑕᐟ ᓱᑦᓗ
ᓂᑕΓᐟ, baC▷ᑦ ᑕᒪᒪ▷∩ΓᓗLᓪᑕᓀᑦᑕΓᓪᓂᐟ
ᖃᑭLΔJLᓪᓴᑎᐟ. ᐊΔᑦᕐσ
▷aCᑦᓪᐊᕃᓂᐟᓗLᓪᑕᓀᑎᓪᓴᑐᑦ ᐱᓪᓪᐊᓪᖃᖃᓂᒪᖃᖃᒪC
CLᓪa ᐊᐳ▷ᐟᑦᑐᕐᓴᐊᐟᓂᐟᓂᓪᐊᓪᑕᓀᑦ>ᑕᓀ. bᑦᐱᐊᓪᓀᑐᑦ
ᐊᑐᓀᑕᐅᓗLᓪᑕᓀᓴᑎᐟ ᑐᑦᓂᕃΔᓪᑕ▷ᑦᓂᐊ HΔᑦᓗ
ᐊᒪᓗ ᓱᕐᓪᐟ ᐊᐳᐟᓪᓂᐟᓂᓪᐟᐟᑦᑐᓂᓂᐟᓀᐟ,
ᖃᑲ▷ᐳᓗLᓪᑕᓀᓴᑎᐟᓗ ᓪᓪΔᓪᓪᑦᓂᐟ ᖃᑲ▷ᐳLJᑕ▷ᓪᑦ
ᐊᑐᓀᑕ▷∩ᑦᑐᑦ ᐊᑐᑦᓂᓗᓪᑕ▷∩ᑦᑐᑦᓗ
ᑐᑦᓂᕃΔᓂᓪᒧᑦ Δᑐᓪᑦᓗᑐᑕ▷∩ᑦᑐᑦᓗ. CΔLᓪ
▷ᑭᐅᓀᑦᑕᓀᑐᑐΓ ᐊᐳᐟᑭᐟᑦᑐᑦ ᓂᓂᖃᑲᑎᐟᑦ
Δᓂᓴᖃᑲᑎᐟᑦᑐᑦᓗ, ᓪᓪᖃᑲᓗᐟᑦᑐᓴᑎᐟ ᒐᓴLᐟᑯᑦ
ᑐᐊᐃ▷∩Γᓗᑐ ᐊᓪᐳᐟᑭLᓪᑐᓂ▷ᐟ ᐱᓪ▷ᑕLᑦ
ΔᓂΔᑦ ᓂᓂᒪᓴᑦ, ᑕLᐟᑯᐊ ▷aCᓀᑐᑐᓴᓪᑕ
ᐊᒪᓗ ᐊᓪᓂᑕᑦ ᖃᑲᑎᓴᑦ ▷ᑭᐅᓀᑦᑕᓀᑐᑐΓᐟᑦᓪᒧᒪᓀᑦ
▷σᐟᑲᖃᑲᑕᑦσᑦLᑕ ▷ᑭᐅᓀᑦᑕᓀᑐᑐΓ▷ᑦ
ᐊᓀᓀᓴᓂᑦσᑦᓂᑦ CLᐟᑯᐊ ᖃᑲᑎᓴᑦ baCΓ▷C▷ᑦ
ΔᓂᒪᖃᑲᓀᑦᑕᐊᑦᑦσᑦLᑕ ᐊᓀᓀᓴᓀᑲᑐᑐᓀᓀᓀᑦ
Δᑲᓱᓂᐊᑎᐳ▷ᖃᑲᑎᑦᑕᓀᑦᑐᓂᒧᑐᑦ ᑭᐟᑯᑐΔᐟᓂᓪᑦ
Δᓂᒪᑦᓂᐳ▷ᖃᑲᑕᑦσᑦLᑕ Δ▷Δᑦᑦᑕᓀᑦ ᑕΔLᓪ ᓂᓂᓪᑦ
Λᓪᓪᐊᓂᖃᑲᑎᓀᑦᑕᑎᑦᒪᓗᑕᐊ▷ᑦᓀᑦ ᖃᑦᑐᓴᓂᑦᑕᑦσ
ᑎᑭᔭᐅᐳᓪᐊᐊᑦᓀᑦᑐᓂ Δᑲᐊᓀᑕᐅᒪᓂᐊᑦᓀᑎᐟ,
ᑭᓂᐊσ ᐊᑲᐅᑦᓂ▷ᑦᑎᑕ▷ᓪᓪᐊᐊᑦᑦᓂᑦᓀᑎᐟ
ᓀᓗᐳᓂᓂᑦᓀᑎᐟ
ᐊᑲᐅᓴᐃᐟᓀᓂᐊᑕ▷ᓂᐊᓀᑦᑎᑦᓂᓗᑦ ΔᓴᓂᓗᐳΓ∩Jᑦ.
CLᐟᑯᐊ ᐊᓂᓴᓪᓪᐊᐊᑦ ᐊᑲᑦᓀᑐᐟᓀᐟᑐᑦ
ᐊᓂᓴᓀᑦᓪᑦᓂᐊᐳΓᐟᓂᐟ, ᐃᓀᑭᑭᓂᐊᓂᐟᓂᓪᑦᑎᐟ
ᐊᓂᓴᓴᑕ▷ᓴᐟᓂᐟ ᓴᒪᒪᓀᑦᓀᑎᐟ
ᐊᑲᐅᑦᓂᐅᑕᓀᑲᑎᑦᓂᓗᓂᓗ. ᐊᓂᓴᓴᑕ▷ᓪᓪᐊᐊᑦ
ᖃᑲᑐΔᒪᓴᓂᒪᖃᑲᑎᓀᑦᑐᑦᓗ ᐊΔᓪᐅ▷ᑕ▷ᓪᓪᐊᓂᓗᐟ ᒪᓪᐊᓂᓪᑦᓀᑦ
ᐊᑲᐅᑦᓂᐅᑕᓀᑲᑎᑦᓂᓗᓂᓗ ᐱᓪᓪᐊᐊᑦᑦᓂᑦᓀᑎᐟ ᑕLᐃᑎᒧᑦ
ᓂᐳσᓀᓂᒧᑦ Δᓂᒪᖃᑲᑎᓴᑦᓂᐟᑦᑐᓂᓂᐟᓀᑎᐟ
ᐃᓀᓀᑭJ▷ᑭᓪᓂᒧᓪᓀᓀᑦᑐᑦ ᑕᑯᓀᓂ▷ᓪᓪᐊᐊᑦ.
ᐊᓂᓴᓪᓪᐊᐊᑦ
ᑕLᑦᑐᐟ Δᓂᒪᓪᓴᑎᐟ ᐊᑲᐅᑦᓀᑐᓪᓪᐟᑯᑯᑦ

majority. Their contribution is impossible to judge because it is so widely spread among their friends and acquaintances, people they work with and the communities which benefit from their advice. But for more than twenty years after the war ended, these people were seen in the south as "characters" rather than as people to be taken seriously. The official philosophy in Ottawa and generally in the south was that the north was ripe for change, and the more change the better. Quiet voices were usually lost in the commotion. An official film proudly shown by one minister of northern development began with a man in a traditional skin boat followed by an explosion which filled the screen and the words, "the north has changed". This was succeeded by happy shots of landscapes torn up by mining developments and the imposition of a totally imported world with its paraphernalia and litter. Senior government representatives presented the world starkly as a choice between the "traditional" ways of the native people and joining "the modern Canadian mainstream", implying that traditional ways were preferred only by those unable to cope with what was really good for them. Never defined, the modern Canadian mainstream seemed to be some sort of dreamer's mail order catalogue of good things.

Another tendency was also visible at this time. There were many southerners sincerely interested in the north as well as new northerners who saw the opportunity for building a new society. They saw the north as a place to make a fresh start, free from the mistakes which had plagued Canada and the world for so long. Following so closely after the Second World War, this development was natural. People had seen the horrors commited in the name of race and nationality by Hitler and Stalin, and they had seen science used and abused in the interests of killing and maiming more effectively. Here in the north were several races living side by side, little evident material development and a government ready

TALVANITAOK TAKOGHAOYOK TALVANI. TALVANITAOK AMIGAITOT KAPLONAT KOVIAHOKLOAKTOT OKIOKTAKTOMIK NUNALILOATONTAOK TAOTOKTOYKTOT INUHILIOGOTIGHAMIK NOTAMIK. TAOTOKAT OKIOKTAKTOK AOLAKTIGOTIGHAK. IHOINAKVIGHAITOK IHOILOTAGIVAGATA KANATAM NUNAKYOAMLO AKONI. MALIGOYAGIGHAGHOGO ANGOYATKION, TAMNA ILITKOHITOKAOYOK. INUIT TAKOVAGAIN KAPIANAKNIGIT PIYAOVAGHIMAYOT ALATKINI NUNANI OKONANGA HITLER STALINMINLO, TAOTOKPAGATLO ILITOGHOINIK ATOKTAOYOK INUAKTIKNIKLO AOLAKLIGHAINIKLO PIYAGHOKHOTIK. HAMANI OKIOKTAKTOMI ALATKIT INUIT NOATKATIGIKPAKTOT, ILITOGIMANANGITOT PIVALIAYOHIANIK KAVAMAINIKLO INIGIGHIMANGITOTLONIN PIOMANGITOTLONIN ALANGOGHIYAMIKNI HOVALOKMIK. TALVALONIN, TOTAIT AYOGHAOTIM AGIYAOVAKTOT KAPLONAT NUNANON ANGOYAKTININ ALANINLO AKOIVAKTONIN OKIOKTAKTOMON MIHIGIPKAIPYAYOITOT KANATAM INUINON AKLIVALIAYOTANIK INUTIM PIOMAYAOYOHIANIK. KINGOLIGIYA TAMAYALIKTOINIGALOK NUNAVUTMI IKAYOTIGHAOGALOANIK NUNALIKNON, KIHIMI HONNGIGOTIYOT INUHIGALOAMIK. IHOMALIOKTIT PITIAGAHOAKTOGALOIT OKAOYIYONON ALANGOKPALIAYOTIGHAMIK, "KAGAKTITAIYOT", ILA ATONI NAMAGIYAK ALANGOPALIANIK IHOIGOHOTIKAGATIK. OKAMAYOTIKAGHOTIK ALANGOKPALIAYOTIGHANIK — PIYOTIKAGAHOAGHIMAITOMIK HIVONIGHAGHIOGAHOAGHOTIK OKAOTAOYOMIK.

ᐱᓕᓇᐅᓚᐅᑎᐊᓕᐹᒥᐅ ᐱᓕᓇᐊᖅᑲᓱᒥᓪᓗᑎᐅ
ᑲᓇᑕᐅᔪᓂ ᐅᑭᐅᖅᑕᖅᑐᑕᐅᔪᓂᓪᓕ.

ᐅᑭᐅᖅᑕᖅᑐᖅ ᐊᐅᓪᑕᐅᓂᓚᓱᒻᒪ ᐊᐃᕆᑕᐅᓂᒪᓪᓕᓂᔪᓂ
ᐱᓕᓇᐅᓚᐅᑎᓯᓐᓇᖅᑲᓱᒪᓕᑦ ᐊᐅᓚᑭᑎᓯᓪᓚᑦ
ᐱᓕᓇᐅᓚᐅᑎᐊᖅᑲᓂᓂᒪ ᖃᖅᑭᐅᓪᓚᐊᒪᓕᓪᓕᐅᖅᑐᖅᓴᖅ.
ᐅᐊᓪᓂᕆᑦ ᐅᑭᐅᖅᑕᖅᑐᕐᔪᓂ ᓄᓪᓗ ᓇᓪᓴ ᑕᒪᓂ
ᒪᑲᓐᓴᓪᐅᓂᕆᖅᑕᐅᓴᒋᑦ ᑕᐃᒪᓱᒪᓂᓪᓕ ᐊᒋᑦᓂᐅ
ᓂᐅᐃᕆᐃᐅᖅᑲᑕᓂᓂᓯᓐᓄᓂᓪᓕ ᐊᑐᓚᓇᐅᓐᓄᒪᑎᑦᓯᑎᓪᓕ
ᑕᒪᐅᑯᐊᓗ ᐊᓱᓯᖅᓄᑐᐃᓐᓇᓪᓕ ᐃᐅᓐᓇᓐᓄᓐᓂᓪᓕ
ᑕᒪᐅᑯᐊᓗ ᐊᓱᓯᖅᓄᑐᐃᓐᓇᓪᓕ ᐃᐅᓐᓇᓐᓄᓐᓂᓪᓕ
ᑎᑭᑐᖅᑕᐅᓴᖅᑲᓐᓂᐅ ᓄᓇᑦᓂᓪᓕ ᐃᓪᓕᖅᑭᓪᓕ, ᑕᒪᐅᑯᐊᓗ
ᐃᓪᓕᖅᑭᓪᓕ ᐊᐅᓪᑭᑦᑎᐊᓱᓂᐅᓐᓂᐅ ᐅᖃᐅᔪᑭᓪᓕ
ᐃᓪᓚᑯᔪᓪᓕ 1900 ᐱᒋᐊᖅᓴᓂᑦᓂᓪ ᑕᐃᒪᖅᓴᓪᓕ
ᑲᒪᒋᐅᔪᒪᓂᖅᖃᐅᓐᓂᐅ ᐊᑐᕐᒥ ᒪᕐᒪᐅᑯᓪᓕ.
ᐊᐅᓚᔪᓂᓚᖅᒪᓕ ᒪᕐᒪᐅᑯᓪᓕ ᐃᓪᓕᖅᑭᓪᓕᐅ ᑕᐃᒪᖅᓴᓪᓕ
ᑕᑎᐅᓪᓕ ᐊᑎᐊᓂᒋᐅᑕᐅᔪᓂᐅ ᑎᑭᑐᓴᖅᑲᖅᑲᓐᓄᓂᓂᓪᓕ
ᑲᓇᑕᒧᓪᓕ ᐋᖅᑭᖅᑲᐅᑕᓂᖅᑲᖅᓯᒪᔪᓂᓪᓕ ᐱᓕᐅᓴᒪᓕ.
ᑭᓱᐊᓂᓕ ᑕᒪᓂ ᓂᓇᐅᒥ - ᓇᕐᓴᐅᑐᖅᑎᓕᐅᒋᒥ -
ᐊᐅᓚᔪᓂᓪᓕᖅ ᐅᖅᑲᐅᑕᐅᓚᐅᖅᑲᓱᒪᕐᓴᖅ ᑲᓇᑕᐅᔪ
ᒪᕐᒪᐃᑕ ᐊᖅᓚᔪᖅᑲᐃᖅᓯᓐᓂᓪᓕ ST. LAURENT-ᒧᑦ
ᐃᒪᓐᓇ, ᐊᐅᓚᑕᐅᔪᓂᖅ ᖃᑲᐅᒪᓚᓕᓚᑎᔪᓂᐅ ᖃᑲᓂᓪᓕ
ᐊᐅᓚᑕᐅᒋᐊᖅᑲᓂᐊᓂᓪᓕ. ᑲᓇᑕᒥᐅᑦ
ᐱᕐᓚᐊᓂᖅᑲᓱᐊᖅᑭᒪᓚᓂᐅᓐ ᐃᖅᑎᕆᔪᐊᑎᓂᓪᓕ
ᐊᑐᓇᖅᑲᓱᐊᖅᑭᓂᐅᓐ, ᐱᒋᐊᖅᓂᖅᑲᖅᑭᒪᓚᓂᐅᓐ ᐊᑎᓂᓂᓪ
ᓂᐅᓴᕐᑎᖅᑲᖅᑲᑕᓂᓂᒧᑦ ᑐᒪᓗ
ᓂᓇᐅᑎᑯᑦᓚᐅᖅᑭᒪᓚᓂᑎᓗᓪ,
ᐊᖅᑲᐃᖅᓚᐅᕐᑎᖅᑲᓱᐊᓂᓪᓕ ᒪᑲᓐᓴᓪᓕ
ᐃᖅᑎᕆᔪᔪᑎᖅᑲᖅᓯᒪᐃᖅᓂᓂᓪᓕ ᖃᑲᐅᔪᒪᔾᔪᐅᓴᓂᓗ
ᐱᑎᓗᔪ, ᐊᖅᑲᐃᖅᓚᐅᕐᑎᖅᑲᓱᐊ ᐅᑭᐅᖅᑕᖅᑐᑦᓯ
ᑎᑭᑕᐅᒪᓕᓚᐊᓕᖅᑲᖅᑲᓱᐊᖅᑭᖅᓴᖅ ᖃᑲᓂᓪᓕ
ᓇᓗᒋᔾᔪᑦᓚᓂᑕᐅᖅᑐᖅ. ᐅᓗᓕᐹᒋᔾᔪᑦᓂᓗ ᐃᒪᓐᓕ
ᓕᑯᖅᑲᓱᐊᖅᑭᓂᓪᓕ ᓇᓐᒍᐃᓕᐅᖅᑭᒪᓚᓕᖅᑲᖅᓯᒪᐃᓗ,
ᑭᓕᐊᓂ ᐅᓇᑕᖅᑐᕐᔪᐃᑦ ᑎᒥᒋᓂᑯᑯᑦ
ᐃᒋᑦᓴᖅᑲᑦᑕᓂᐅᖅᑭᒪᓚᓕᒋᑦ ᐱᒋᐊᖅᑕᐅᖅᑲᓂᐅᔪᑕ.
1960ᑦ ᐊᑐᓪᓂᐅᒋᑦᓂᒋᑦᓂ ᖃᖅᑐᓇᓐᑦ
ᓇᓗᓪᓂᐅᔪᒪᑕ ᖃᖅᑲᖅᑕᖅ
ᐅᑭᐅᖅᑕᖅᑐᑐᒪᐊᖅᑲᖅᑕᓪᓂᓇᐊᕐᓂᖅᑲᖅ. ᐃᓕᓴᕐᓚᑎᓗᓪ,
ᐅᑭᐅᖅᑕᖅᑐᑐᒥ ᓇᓇᒥᐅᑕᓂᐅ ᐱᑕᖅᑲᐅᔪᖅᑐᑐᒪᑕ,
ᖃᖅᑲᖅᑲᓇᓐᑦ ᓇᓇᒪᓐᓂᑦ
ᐅᓕᓴᐅᖅᑲᖅᑕᓪᓂᓇᐊᕐᓂᖅᑲᓱᒋᑦ ᓇᓗᒋᔾᔪᐅᓴᓂᓪᓕ.

1953-ᒥᑦ ᐃᓇᓕᓴᐃᓇᑦ ᑲᑎᕆᐅᑕᐅᓕᕆᔨᖅᑕᐅᓚᓂᒋᑦ,
ᐊᑐᐃᒥᑦ ᑕᐊᐅᒪᓗ ᑎᑭᑐᖅᑕᖅᑐᕐᓴᖅᑕᒋᑦᓇᐅᔪᖅᑐᖅ

and willing to spend money to change things. Tales of hardship brought south by military and other visitors to the north had awakened the conscience of the Canadian people at a time when the expansion of social welfare throughout society was being accepted as desirable. The tremendous material development in Nunavut which followed was designed to help the local population, but also shattered or disoriented a previously stable society. The idealists got along well enough with the apostles of change because both accepted change. Arguments centred on the details of that change — specific impacts rather than the broad direction or philosophy involved. Both groups felt they were doing what was best, for Canada and for the people in the north.

Northern administration had long been divided; now the divisions became more acute. The Mackenzie Valley in the western half of the Northwest Territories, with its long history of fur traders and missionaires moving up and down the river among the Dene, northern Indian groups with closely related dialects and cultures, had been subject to Ottawa's Indian administration since the 19th century. The principles of that administration, dating from the earliest European settlement in Canada, were all too well established. But in the Nunavut area — the arctic beyond the forests where the Dene lived — administration had been, in the now famous words of Prime Minister St. Laurent, more a matter of "absence of mind". The Canadian nation was fixated on the ribbon development of long transportation routes, first with the fur trade and then railways, so the Mackenzie Valley seemed a familiar enough problem. But the arctic was quite another matter. Frozen seas and unmapped lands were forbidding; only the advent of the aircraft promoted by military need made it accessible to the south. Until the late 1960s, southern observers scratched their heads and muttered about the difficulties of transportation in the

ATONI NAKOANAGAHOGIYOK, KANATAMONLO INUINONLO OKIOKTAKTOM.

OKIOKTAKTOM AOLAYOHIA AVIGHIMAVAKTOK TALVA AVIGHIMANIGA NAONAIKTOK. KOGOM NAGHANI OATANI NUNATIAM, TOHAGHAOGHAGOHIAIOVAYOT OKPIKNIAKTITIYOTLO AOLAYOKTOT KOKMI AVATIKNON ITKILIKNI, TONOLIT ITKILIT OKAOHIKAKATIGIPYAIT ILITKOHIKAKATIGITLO, PIYOTAOLOAKTOT ATOAM AOLATITIYOHINI ITKILITIGON 19 GANI OKIOKYOIT. ANGIGOTAINI AOLAPKAIYOTIM, PILIHAGHIMAYOT KAPLONANIKTIGOTANI KANATAMI, INIGIYAKTAOHIMAYOTVALAT. NUNAVUTMI KIHIMI — OKIOKTAKTOK KOLANI NAPAKTOKAKNIGOM ITKILIT NAYOGANI — AOLATIYOHIK ITOK, OKACHIMINITIGON PRIME MINSITAM ST. LAURENT, "IHOMAILAOTITUN". KANATAM NUNAOTAIT INIGIGHIMAYOT ONIPKAMININI PIVALIAYOHITIGON HIVITOYOT APKOTIT, INVOLIOTIPLOTIK NIOVAYIT AHIN AGHALOTIKYOIT TAKIYOT KINGOLIGIT, KOGOM AYOGHAOHIA NAONAITOKIYAK, KIHIMITAOK OKIOKTAKTOK ALANGYOK. HIKOLIK TAGIOK NUNAOYALIOGHIMANGITOT NUNAT ITKAGOMINAITOT, KIHIMI TIKMIAKALIKMAN ATOKTAINIK ANGOYAKTIT APKOTIGHANIKTOK KAPLONAT NUNANON. 1960 NONGOLIKTILOGO KIHIMI KAPLONAT IHOMALIKPALIAYOT APKOTIGHAIYOHAIGON OKIOKTAKTOMI, TALVANGA POIGOKTAOYOYAKTOK. TALVATAOKLONIN, MANIGHAVALOKAGALOAKTILOGO NUNAM ATANI OKIOKTATOMI, KANOK, AKYAKTAONIAGALOAKAT NIOVAVIKNON?

ᐃᑲᓱᓪᓚᐊᓂᒃ ᓄᓇᕗᒍᓪ. ᐃᓕᓐᓂᑦᑕᒃ ᐊᐅᓪᓚᑎᐅᓂᒃᓴᖅᓯᒪᓕᒃ ᐊᓐᓂᖅᓯᒪᓂᖅᓴᖅᑐᑦ ᐊᐅᓚᑦᑎᓯᓚᐅᖅᓯᒪᓕᒃ ᐊᑐᓵᓕ ᒪᓪᓕᒪᐅᓪᓛᑦ, ᓄᑖᓐᓄᑦ ᐊᐅᓚᑦᓯᓱᓪᓛᑦᓴᑦ ᐁᓴᓂᓂᓕᓵᓐᓂᑦᓴ. ᓄᑖᓐᓄᑦ ᐊᐅᓚᑦᓯᓱᓪᓛᐊᓐᓄᑦ ᐃᓐᓂᓕᓂᑦ ᐊᐅᓚᐅᑎᓂᖅᓯᒪᓕᒃᓄᑦᓯᓐᓄᑦ ᐊᑐᓐᓄᑦᑕᐅᔪᓐᓇᖅᓴᓐᓄᑦ ᐃᓐᓂᓂᓕᓂᑦ ᐊᐅᓚᑦᓯᓱᓪᓛᑦᓴᑦ ᐊᑐᓐᓄᑦᓯᓱᓪᓛᐅᑎᓂᖅᓴᓐᓄᑦ ᐃᓐᓂᓂᓕᓂᑦ ᐊᐅᓚᑦᓯᓱᓪᓛᐅᓯᓐᓄᑦ ᐊᑐᓐᓄᑦᓯᓱᓪᓛᐅᓯ

ᓄᑲᑐᒃ ᐊᓯᕐᑕᐅᑕᑎᑦ ᐅᐊᓕᓂᖅᑕᐅᑦ. ᐊᒻᒪᓗ ᐃᓄᐃᑦ ᒪᕐᒪᓕᓚᓂᖅᓭᒍᑦ
ᓄᓇᐃᓐᓂᕐᓴᕐᓗᐅᓄᕐᓂᖅᓭᒪᑕ ᐃᖅᑭᒃᑯᑦ ᓴᓂᐊᒍᑦ ᖃᑲᓐᓇᓐ ᑎᑭᑕᐅᓕᑕᐃᓐᓇᖅᓂᖅᓭᓂᖅᓯᓂᒃ ᐅᖅᑲᐅᓄᖅᓯᓂᖅᓴᓐᓂᒃ ᐊᑐᐃᓐᓇᖅᓂᕐᓴᖅᓂᖅᓯᓂᖅᓯᓂᒃ ᐱᒃᓯᑎᖅᑲᕐᓴᓐᓂᒃ. ᒪᒃᑯᐊ ᒪᓕᒪᐃᑦ ᐊᒃᑲᒋᕐᓂᑦᑐᑦ ᓕᓕᐅᔪᓂᖅᑕᐅᓯᓐᓄᑦ ᑲᓇᐃᑎᓂᖅᑕᐅᓯᓐᓄᑦ ᐊᑕᐅᓄᓄᑦ ᐁᖅᑭᒪᓄᖅᑕᐅᓯᓐᓄᑦ ᓄᓇᓄᐊᖅᑎᒃ ᐁᖅᑭᒪᑕᐅᓕᕐᓂᖅᓴᓂᒃ ᓄᓇᓄᐊᑦ ᑭᓱᓕᕐᓂᖅᓴᓂᒃ ᑭᓱᓕᕐᓂᖅᓴᓂᒃ ᑲᓇᐃᑎᓂᖅᓴᓂᒃ ᑭᓱᓕᕐᓂᖅᓴᓂᒃ ᐅᖅᑲᐅᓄᖅᓯᓂᖅᓴᓂᒃ ᐅᖅᑲᐅᓄᖅᓯᓂᖅᓴᓂᒃ ᐱᒃᓯᑎᖅᑲᕐᓴᓐᓂᒃ. ᐃᓄᐃᑦ ᒪᓕᒪᐃᑦ ᐊᒃᑲᒋᕐᓂᑦᑐᑦ ᓄᓇᓄᐊᑦ ᐊᑕᐅᓄᓄᑦ ᐃᓄᐃᑦ ᐱᒃᓯᑎᖅᑲᕐᓴᓐ

ᓄᓇᕗᑦᑐᕐᓂ ᐃᓕᐱᒋᔭᐅᑎᓂᓕᒃ
ᐱᑕᖃᐃᓐᓇᖅᑐᕐᓯᔪᒪᓕᕐᓂᑎᒃ.

ᐱᒋᐊᕐᓚᕐᓂᐊᓂᖅ, ᒪᕿᒪᓕᒃᑯᑦ ᖃᐅᔨᒪᖃᐅᑎᒋᔪᒪᕐᓚᑦᒪᑕ
ᒪᕐᕉᕐᓂᓕᒃ ᐅᑭᐅᖃᑕᖃᐅᑐᑦᖃᖅᐊᖃᖅᓂᐊᓂᓕᓄᑦ, ᐊᕐᒪᓗ
ᒪᕐᕉᑦᓚᕐᓚᓱᕐᓂᓕᒃ ᐊᑐᐊᒪᑦᖃᖅᐊᖃᖅᓂᕐᓂᑦᒪᑕ
ᐊᐅᓪᓚᕆᔨᐊᑎᑦᖃᖅᐊᖃᖅᓂᕐᓂᑦᑎᓄᓕᓄᑦ ᒪᕐᕉᑦᓚᕐᓚᓱᕐᓂᓕᒃ.
ᓄᓇᕗᔨᐊᑦ ᑲᑎᒪᓕᕐᑐᑦᑕ (ᒪᓪᓚᓪᑕᐅᖃᖅᑎᑦᑕ ᑕᐃᒪᓕᒃ
ᑕᐃᓴᐅᑦᖃᑦᑕᖃᖅᑎᓪᓗᑦᑕ ᓪᓚᓕ) ᐊᐃᐸᐅᑎᓚᕐᓂᖅᓚᕐᓂᒃ
ᐅᑦᖃᐅᓪᓚᖃᖅᑐᓪᓚᐅᑦᒪᑕ ᓄᓇᕗᑦᓄ ᐅᐊᓚᓂᑦᑕᐅᑦᓄ
ᐃᓚᖅᓂᕐᑕᑦ ᐊᕐᕈᕆᕐᓯᔪᕐᓂᓄᑦ ᐅᑦᖃᐅᓪᓚᓂᑦᓴᑎᑎᒍᑦ
ᐃᓯᓐᓂᓄᑯᑦ. ᑕᐃᒪ ᐅᑦᖃᓚᒪᐃᑦ
ᖃᐸᓪᓚᐊᓄᖃᓄᖅᓯᔪᕐᓂᓂ ᐅᑦᖃᐅᓪᓚᖃᑦᓂᐊᑦᖃᖅᓄᑦᒍᑦ
ᒪᐸᒪᓚᑎᓂᕐᑕᓕᒃ.

along by the larger Mackenzie population oriented towards the traditional development models of the south.

When the Carrothers Commission created to advise Ottawa on "the development of government in the Northwest Territories" reported in late 1966, it was very aware of these issues. It recommended that division not occur just then, but be reviewed in ten years. It argued that in the meantime, what was needed was political development beginning at the community level, and it feared that if the Nunavut area was cut loose from the dynamic Mackenzie, its political progress might falter. Ottawa accepted this advise and moved to accept other key recommendations, notably the creation of a full-scale provincial-style administration in Yellowknife, albeit retaining the regional offices which helped preserve some important sensitivity toward Inuit and Nunavut.

From the beginning, governments had accepted the reality of two norths within the NWT and the need for two sets of policies and administrative structures. Debates in the NWT Council (as the Legislative Assembly was earlier called) often centred on the differences in style and content of the administrations in the two areas, and not always politely.

HIVONGANIN KAVAMAT ANGIGHIMAYAIT MALGOK OKIOKTAKTOGHAK NUNATIAMI, PIYAKAKNIPLOGIK MALGOK ILITKOHILIOGOTIGHAK AOLATIYOTIGHAKLO. OKAMAYOTIT NUNATIAM KATIMAYITA (MALIGALIOKTINGOKTOT KINGOVAKON) OKAOTIKAKPAKTOT ALATKIKNIK AOLAYOTIKAGIAKAKNIPLOGIK MALGOMANIK, OKATIAGHIMAITOMIK. KINGOLIKNIK TITIKANI KIVIANGAYOYAKNIAKOGOT KAVAMALIKIYAMI.

Chapter Three
FROM ADMINISTRATION TO POLITICS

The council which was the nominal legislature for the Northwest Territories had long consisted of senior federal government officials with important interests and responsibilities in the north. In fact, several appointed members continued to sit on this body until into the 1970s. But in the previous twenty years elected representation had been added in stages. Only in 1966, however, was the eastern arctic (Kitikmeot, Keewatin and Baffin regions) given its first opportunity to elect members, the last area to be able to do so.

This transition is of the utmost historical importance because it reflects many other changes, some of them not yet complete. Ottawa had viewed the north as an area under federal control whose problems were administrative pro-

AOLATINIKMIN KAVAMALIKINIKMON

KATIMAYIT TAIYAOHIMAYOTOKAT MALIGALIOKTINIK NUNATIAM ILAKAKPAKTOT ATANINIK KAVAMALOIT ATANNGOYANIK MONAGHILOAKTONIK OKIOKTAKTOMIK. ILA, ILANGIT TILIYAOHIMAYOT TALVANI IGHIVAKATAOVAKTOT 1970 TIKITOGO. KIHIMI KINGOLINI OKIONI 20 NI TAIYAOHIMAYOT ILAOVALIKTOT. 1966 GOTKTOM KIHIMI, ILA, KIVALIGHIT (KITIKMEOT, KIVALIT, KIKITALOPLO NUNAIT) NIGOAKTITAOVALIHAT PIYIGHAMIKNIK, KINGOLIKPALIOYAOPLOTIK.

TAIMAILIOKPALIOHIAT PILOAGAGHAOYOK ATAKMAN ALANGOKPALIANIKNON, ILANGIT ILANGIT INIGHIMAINMATA. ATOAM TAOTOKTOYAKPAGA OKIOKTAKTOK ATANIKTOGAOYOK KANATAM KAVAMAININ AYOGHAOTIVALOIT IHOAGHAKTAOPLOTIK ATAYOT MANILIKINIKMON ILAGINAKLOGIT PILIMANGITOT. TAIMAILIOKNIK IHOAGHAOTAOYK HAMAYAONIGANON MILVIT AYOGHAOTAOVAKTOT INUKNON PITKOYAOGANGAMIK. IMAKAKNAGHIVAKTOK INUIT "INGIGHIMAITAGHAINIK" ATOGAHOAKLOGIT KAVALALIKINIGIT KANATAMIOT ATOGAHOGIVAGAIT INUKNON, IHOMAINAKTOHITIK NIKITIGON, OKOAKMIOVIKTIGON, INUHIKON, OKAOHIMIKONLO PIVALIOHIGHAITIGONLO NOTAKAMIK. INUIT TONIKTONIKAKPAGHIMAYOT TALVONA, KIHIMI TAMAIYAT ANGOYAKPALIOTANI KAPLONAT AOLATIVALIKMATANOTAMIK INUHIKMIK.

NUNAVULIOLIGAMIK OVALONIK NUNATIALIOLIGAMIK 1963 MI OKPIKNAGHIVALIAYOK ILITKOHIA OKIOKTAKTOM NAPAKTOKAKNIGOM ALANGAYOHIA KOKMIN, INUIT ALATKINIK IHOMAGIYALGIT PIOMAYAKAGHOTIKLO, OKIOKTAKTOK ANGIVALALOAGHONILO ATAOTIMIK ATANIKTOGAOYAMINI. MALGOIK KAVAMAT KINGCLOGIKTAGHIMAYOK ATOAMI MALIGALIOPAKTOK TITIGAGIGHIMALIGHOTIKLO NAONALOTAGHANIK NOTAM NUNATIAGHAM. KIHIMITAOK 1963 MI NUNAVUTMIOT AHIATIGON KOKMIOT NIGOAKTITAOLAITOT, TALVA AVIGHIMAYOTIGILIKTAMIKNI TAIMAINGINAKNIAGONAGHIYOGALOIT AOLATINAHOAKTONGITOTON INUHIKMIKNIK. IHOMALOGIYAT INUIT AMIGAITOT AVIGAHOAKTAOYOHIA NUNATIAM TALVONA. TAPKOA INUIT INMIKON ATANIKTOIVALIGHIMAYONGINAMIK: IGHINAGOMANGITAIT INUIT AOLATIYOT ILITKOHIANI. TALVA, NUNATIAK AVINNGITOK.

ᐊᓕᐅᓕᑎᑕᐅᓪᓚᐅᑎᓪᓚᓕᐅᕐᓚᑕ ᕿᑲᓂᓵᓂᒥᐅᓄᑦ
ᐊᐅᓪᓚᐅᓪᓕᓚᓪᓚᓕᓪᓂᕐᓄᑦ ᐱᓕᓴᕐᕿᑲᓄᑦᓃᑎᓄ.

1963-ᒥ ᐊᑲᐅᓄᓕᓕᓐᑐᕿᓪᓚᐅᑲᓄᑦᓴᑦ ᓄᓇᑐᓴᒥᓄ
ᓄᓇᕐᓂᐊᓄᓴᒻᓭᓂᑦ ᕿᑲᐅᓴᒥᓄ ᒪᕐᒪᓄᑦ
ᓇᓭᑦᓴᑲᑦᕿᑐᑕᐅᑦ ᒪᑲᓄᓭᓭᒥᐅᓂᑦ
ᐊᐅᓕᓴᐅᑦᕿᑐᓂᓄ ᐃᓕᒪᕐᒪᑲᓂᓄᑦᓂᑦ
ᐱᒍᒪᓴᑲᓂᓄᑦᓂᓕᓪᓂᓪ, ᐊᓖᒪᓗ ᐅᑭᐅᓄᑦᑕᑦᓴᑦ
ᐊᑦᓕᓗᐊᓕᓂᓄᓗᓄᓪᓕᓪᓚᓪ ᐅᑦᓚᓕᓪᓓᓕᓂᓄᓗᓄᓪᓕᓪᓚᓪ
ᑲᒪᒋᔭᐅᒪᓕᐊᕐᓗᐊᓄᑦᓴᑦ ᐊᑕᐅᓕᐅᓕᑦᓚᑎᑦᓗᒍ.
ᒪᓕᒪᐃᑦ ᓂᕈᐊᓄᑦᑕᐅᓕᐅᓄᓕᓕᓕᐃᑦ ᒪᑦᓭᒪᐃᑦ
ᐊᑐᐅᒥ ᒪᓕᓚᓕᐅᒪᒪᓕᓕᐅᓄᓕᓪᓂᓄᑦ
ᐅᑭᐅᓄᑕᑦᑐᓄᑦ ᐊᕕᓪᓕᑦ ᑦᓴᐅᑎᓄᑲᓄᑦᓂᓪᓗᒍ. ᑭᓕᐊᓂ
1963-ᒥ ᓄᓇᕐᒥᐅᑕᐃᑦ
ᓂᕈᐊᓄᑲᑎᓄᑲᓄᑦᓄᓐᑐᓕᐅᓄᑦᒪᑕ DELTA-ᒥᐅᓂᓪ
ᐃᓕᓄᑦᓂᑎᓪ, ᑕᐃᒪᓕ ᓄᓇᑦᓴᑎᓚᒥᑦᓂ ᓕᓕ
ᐊᐅᓕᑕᐅᓂᑦᒥᑦᓄᓪ ᐊᖅᐅᑦᓕᓕᐅᑎᓄᑲᐃᓴᓚᓕᐅᓄᑲᓄᑦᓴᑦ
ᓇᑦᒥᓂᓄᓕᓕᑕᒪᓚᐊᑦᓂᑎᓪ. ᑕᓚᓴ ᑕᐃᒪᓴᓇ
ᑲᑦᐱᐊᓕᑕᐅᓕᐅᓄᑦᒪᑕ ᐅᑭᐅᓄᑦᑕᑦᓴᑦ ᓇᑦᒥᓂᓄᑦ ᐃᓄᐃᑦ
ᒪᓕᒪᓄᑲᑭᓇᓂᑦᓂᑦᓄᓪᓕᑦ ᑲᑦᐱᐊᓕᑎᓄᑲᓄᑦᓂᑦᑐᓚᓗᐊᑦ;
ᑭᓕᐊᓂ ᐃᓄᐃᑦ ᒪᓕᒪᓄᑦ
ᐊᐅᓕᑕᐅᓕᓄᑲᓴᓂᑐᐃᓴᓇᓕᐊᑲᓂᑦᓂᑦᓄᓪᓕᓪᓄᑦ
ᐱᓂᑯᓕᐅᑦᓂᒪᒪᑕ. ᑕᐃᒪ ᐅᑭᐅᓄᑕᑦᓴᑦᓄᑦ
ᐊᐋᑲᑕᐅᓕᐅᑦᓂᓄᑦ ᑕᒪᓴᐃᓪᓕᓪᓚᓪᓗᒍ.

ᒎᓄᐊ ᑯᕐᑦᒍᓂᕐᑕᐅᓕᓪᓕᐅ
ᕿᑲᐅᓱᓕᑎᒋᓕᐅᓄᑲᑕᑦᓂᓴᓪᓂᓄ (CARROTHERS)
ᐊᖏᓄᑲᓄᑦᓂᑯᐅᓕᐅᓄᑲᓂᑦᒪᑕ ᐊᑦᒪᓕᓴᑲᓄᑲᕿᓚᓄᑦ ᑕᐃᒪ
ᐱᓗᒪᑎᐅᓕᒥᓄ ᐊᖏᓄᑲᓄᑦᓂᓕᓕᑲᓄᑲᓄᑦᓴᑦ ᒪᓕᒪᓄᑦᓂ
ᐊᑦᒪᓕᓴᑲᓄᑲᕿᓚᓄᑦᒪᓕᓂᓪᓄᑦ ᓴᓪᓇᐃᒥ. ᐊᐅᓴᐅᓕ ᓄᑦᒍᐊᓂ
1967-ᐅᑎᓪᓗᒍ ᐊᑐᐅᒥᑦ ᒪᓕᒪᓄᑦᓂᓪᓄᑦ
ᑎᑭᕐᑐᑦᓂᑲᓄᑦᓴᓪᓕᓪᓕᐅᓄᑲᓄᑦᓴᑦᒪᓕᐅᓄᑲ ᓴᓪᓇᐃᒧᑦ
ᐃᓇᑦᓴᓂᓄᓕᓕᓪᓕᓪᓂᓄᑦ ᐃᓄᓕᓕᐊᑎᓄᑦᓂᓪᓂᓄᑦ
ᐊᓕᑎᐊᑎᓴᑦᓂᓂᓪᓂᓄᑦ ᐃᓄᓕᓕᐊᑎᓕᓪᓂᓄᑦ
ᐃᓇᑦᓴᓂᓄᑦᑕᐅᓕᓕᓪᓕᓪᓂᓄᑦ ᐃᓄᓕᓕᐊᑎᓕᓪᓂᓄᑦ
ᐃᓇᑦᓴᓂᓄᑦᑕᐅᓕᓕᓪᓕᓪᓂᓄᑦ ᐃᓄᓕᓕᐊᑎᓕᓪᓂᓄᑦ
ᐃᓇᑦᓴᓂᓄᑦᑕᐅᓕᓕᓪᓕᓪᓂᓄᑦ ᐃᓄᓕᓕᐊᑎᓕᓪᓂᓄᑦ
ᒪᓕᒪᓄᑦᓂᓪᓄᑦ ᓴᓪᓇᐃᒥᑦ. ᐃᓄᐃᑦ ᐃᓕᑦᓂ
ᐃᓇᒪᓂᓄᑦᓴᑦᓄᑦᓕᓕᐅᓄᑲᓄᑦᓴᑦ ᑕᒪᓄᑦᒥᐊ ᐅᑭᐅᓄᑦᑕᐅᓄᑲᓂᑦᑕᐅᓄᑲᓄᑦ
ᑲᒪᒋᔭᐅᓕᐊᓕᓂᐊᓕᓪᓂᓄᑦ ᐊᐅᓕᑕᐅᓕᓕᐅᓄᑲᓄᑦ

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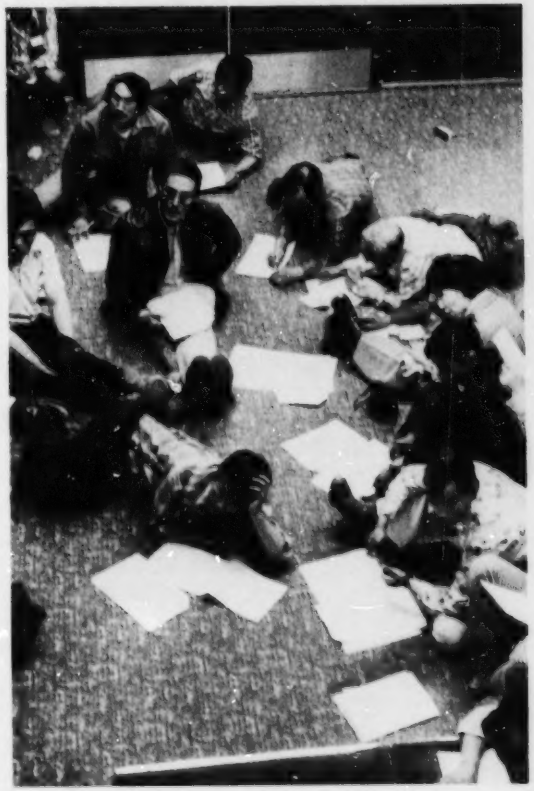
blems which expertise, money and patience would surely remove. This approach, fully appropriate perhaps to engineering airstrips, became more difficult when applied to people. It assumed that the people were not "ready" to exercise the political rights which Canadians believe all peoples have, namely rights to express their preferences about essential matters of food, shelter, livelihood, language and opportunities for their children. Inuit had always had that power, but in the post-war period they temporarily lost much of it while a southern administration created a wholly new society around them.

The move to create a Nunavut or Nunatsiaq territory in 1963 had been based on the realisation that conditions north of the tree-line were very different from those in the Mackenzie Valley, that the people had different interests and needs, and that the north was too large and diverse to be held together in a single jurisdiction. Two succeeding governments in Ottawa had legislation and even a new coat of arms ready to create the new territory. But in 1963 the Nunavut people (apart from those in the Delta area) had no vote, so in their new territory they might have continued to be treated as an administrative problem rather than as a people taking charge of their own lives. That was the fear of many people who opposed division of the NWT at the time. Such people were not opposed to self-government for Inuit; they did not want Inuit left behind in the hands of administrators. So, the NWT remained united.

The most important change resulting from the Carrothers report was the establishment of Yellowknife as the territorial capital. In the late summer of 1967 planes carried an Ottawa staff to Yellowknife where they spent the next frantic months and years taking over the former federal administration and adding their own new elements. The arctic or Nunavut areas briefly continued to have their own arctic administration in Ottawa briefly while the Yellow-

ALANGOKTIGOTIKAGIAKTOK ILITOGHOHIANIN CARROTHERS YALONAIMI HANAOYOMIN NUNATIAM ATANIKAKVIANIN. AOYANI 1967 TIKMIAK OHIYOK ATOAMIN HAVAKTINIK YALONAIMON IHOAGHAIYAKTOGHOTIK TAVANITOT AMIHONI TATKIGHIOTINILO OKIONILO IHOAGHAIPLOTIK KAVAMALOIT AOLAPKAIYOHIGHAINIKILAOGHOGIT INIMIK PIOTIMIKNIK. OKIOKTAKTOK OVALONIN NUNAVUT NUNAIT AOLANGITOT AOLATIYOHIT OKIOKTAKTOM ATOAMI KAVAMAT INIGITAITILOGIT YALONAIMI. TAMNA ATAINAGITOK.

ILANGITA INUIT HIVOGAGIYAT OKIOKTAKTOK KIHINGOKOVALIGIAGHANGNIK. TAPKOA INUIT IHOMAGITAOLIKTOT IHOMAKAGIAGHAINIK INGILGAKNITANIK OVALONIN AOLATIMAGITOLONIN NUNAVUTMIKHAVAGHAT PIOMANGITOYAGHOGIT, TAMNA ITKOMAYONAGHITOK ILANGATIGON. TALVALONIN PIYAGHALOIT AOLANGITOTKANOK



ᑲᔪᐊᒥᐅᓂᖅ, ᑭᓱᐊᓂ ᐅᖃᐅᓯᓴᐅᐊᓐᓂᖃᖅᓯᒪ ᓄᑕᐅᓕᑐᑐᖃᓂᓂ ᐃᓱᒪᖃᖅᓂᓕᕆᓂᓄᑦ ᑕᐃᒪᓐᓇ ᐅᖃᖅᖃᑕᓪᓚᖅᒪᑕ ᐅᓪᓚᕆᓐᓇᖅᑐᓂᓄᑦ ᐃᓱᒪᕆᐅᐊᓐᓂᖃᖅᖃᖅᑕᖃᖅᓯᒪᔪᓐ ᓱᓕ ᓇᖅᒥᓂᖃᖅᓱᐊᓐᓇᑭᒪᓂᕆᓕᕆᓂᓄᑦ ᐱᓕᓂ ᓴᖅᑭᑦ ᐊᖃᖅᓴᖅᑎᑕᐅᓂᕆᐊᓕᓱᐊᓕᕆᓂᓄᑦ ᑕᐃᒪᓐᓇ ᐅᖃᖅᖃᑕᓂᓂᖅᓯᒪᓂᓄᑦ ᐃᓱᒪᕆᐅᓪᓚᖅᖃᖅᑐᓂᓄᑦ, ᑕᒪᓐᓇ ᐃᓕᓴᕐᔪᑦ ᓱᓕᑐᖅᑐᓂᓄᑦ ᑭᓱᐊᓂ, ᓴᓇᖅᓱᐊᓐᓇᖅᑐᓂᓄᑦ ᐃᓱᒪᕆᐅᓪᓚᖅᖃᖅᑐᓂᓄᑦ: ᓴᓇᖅᓄᓇᖅ ᐱᖓᓱᐊᓂᓴᖅᓂᐊᓴᖅᑐᑦ ᐃᓄᐱᔪᓂᔪᓂᓄᑦ ᐱᓕᓂ ᓴᓇᖅᓱᐊᓐᓇᖅᑐᓂᓄᑦ ᑕᐃᒪᓐᓇ ᓴᓇᖅᓱᐊᓐᓇᖅᑐᓂᓄᑦ ᐃᓱᒪᕆᐅᓪᓚᖅᖃᖅᑐᓂᓄᑦ: ᓴᓇᖅᓄᓇᖅ ᓄᓇᓕᒥ ᐱᖓᓱᐊᓂᓴᖅᓂᐊᓴᖅᑐᓂᓄᑦ ᑕᐃᒪᓐᓇ ᓴᓇᖅᓱᐊᓐᓇᖅᑐᓂᓄᑦ ᐃᓱᒪᕆᐅᓪᓚᖅᖃ

ᒐᕐᒪᑐᐃᓕᓐᓂ ᒥᓂᔅᑕᐅᓪᓚᕆ ᐊᑦᑯᐹᒃᑕᐅᒋᐊᕐᓴᖅᑐᑐᒃ
ᑕᒪᑐᒥᖓ ᐊᑦᑯᐹᒃᓱᓕᓪᓕᐅᑎᓕᑕᔪᓐᓂᑦ.
ᑕᐃᒪᓐᓇᐃᓐᓂᑎᓪᓗ ᖃᐅᔨᔪᐅᔪᒍᓕᓪᓕᐊᑕᐅᖅᑯᓂ
ᐊᑐᕈᒥ ᒐᕐᒪᐅᓪᓚᓐ. ᓄᓇᕐᒥᓂ ᐊᐅᓪᑕᐅᓪᓕᐅᖅᑯᓂ
ᓴᓪᓇᐃᒥ ᒐᕐᒪᐅᓪᖅᑯᓂ
ᐅᓇᑕᕐᔪᐊᕐᓂᐅᓴᓓᓪᖅᑯᓂᓪᓚᑦ. ᑕᐃᒪᓪ ᒐᕐᒪᐃᓪ
ᐊᐅᓴᕐᑎᖅᑲᖅᑯᓪᓕᐊᓪᓕᐅᖅᑯᓂ ᐱᓕᔪᑎᖅᓴᐊᖅᑯᓇᑎᖅ
ᑐᓴᐅᒪᑎᖅᓴᓪᓕᐊᓪᓚᑦ ᐱᓪᓕᓪᓕᐊᑎᓴᖅᓗᑦᓴᓪ
ᐅᖅᓴᓴᐊᑐᐃᓴᓂᐊᓪᓚᖅᑐᑦ. ᑭᓴᓕᖅᑐᓂᓪᓚᕆᔨᓪ.

ᐊᒻᒪᓗ ᑕᒪᓐᓇ ᐊᓴᐃᔨᑎᐊᕈᑕᐅᓪᓕᓪᓕᐊᑕᐅᖅᑯᖅᑲᖅ.
ᐊᑐᕈᒥ ᒐᕐᒪᐃᓐᓇ ᐱᒋᐊᖅᑎᓴᓴᐃᖅᑲᓐᓇᖅ,
ᐅᑭᐅᖅᑯᑕᖅᑲᑐᑐᒃᓗ ᐱᒋᐊᖅᑎᓴᓪᓕᐅᓂᖅ. ᑭᓴᐊᓂ
ᐃᓪᓚᐃᓕᓐ ᑕᒪᓐᓇ ᓴᓪᓂᖅᑲᐊᖅᑯᓂᓂ. ᑕᒪᐃᔪᐊ
ᒐᕐᒪᐃᓐᓇᓐ ᐊᐃᒪᓴᖅᑲᐅᑎᓪᓗᒥᓂ ᐊᑐᕈᒥ
ᓴᓪᓇᐃᓂᖅᑲᖅᑯᓂᓪᓚᕆᔨᓪᓕᐊᓪᓚᖅᑐᑦᓴᖅᑲᓂ, ᑭᓴᐊᓂ
ᐅᑭᐅᖅᑯᑕᖅᑲᑐᑐᒃᓗ ᐃᓕᓴᐅᔪᓐᓇᖅᑐᑦ
ᐱᒋᐊᖅᑎᓴᖅᓯᓪᓚᖅ ᐱᔨᒪᓕᐅᖅᑐᑦ. ᑕᒪᐃᔪᐊ
ᐅᑭᐅᖅᑯᑕᖅᑲᑐᑐᒃᓗ ᑕᐃᒪᓐᓇ ᓴᓪᓇᐃᓂᖅᑲᖅᑯᓂᓪᓚᕆᔨᓪᓕᐊᓪᓚᖅᑐᑦ
ᐅᑭᐅᖅᑯᑕᖅᑲᑐᑐᒃᓗ ᐅᓂᖅᓴᐃᐅᔪᓐᓇᖅᑐᑦᓴᖅᑲᓂ, ᑭᓴᐊᓂ
ᐅᑭᐅᖅᑯᑕᖅᑲᑐᑐᒃᓗ ᐃᓕᓴᐅᔪᓐᓇᖅᑐᑦ ᐊᑐᕈᒥᓂ
ᐱᒋᐊᖅᑎᓴᖅᓯᓪᓚᖅ ᐱᔨᒪᓕᐅᖅᑐᑦ ᐊᑐᕈᒥᓂ
ᓴᓪᓇᐃᓂᖅᑲᖅᑯᓂᓪᓚᕆᔨᓪᓕᐊᓪᓚᖅᑐᑦᓴᖅᑲᓂ, ᑭᓴᐊᓂ
ᐅᑭᐅᖅᑯᑕᖅᑲᑐᑐᒃᓗ ᐃᓕᓴᐅᔪᓐᓇᖅᑐᑦ ᐊᑐᕈᒥᓂ
ᐱᒋᐊᖅᑎᓴᖅᓯᓪᓚᖅ ᐱᔨᒪᓕᐅ

ᐊᓯᐅᑭᓱᓕᕆᔨᑦᑐᑭᓱᒪᓕᕐᓂ ᓄᓇᒋᑦ ᒪᕐᓂᒪ
ᐱᒋᐊᕐᑎᕆᔨᑦᑐᖅᓴᓕ RIEL ᐱᔨᒪᓵᕐᒥᓂᑦ ᒪᓕᑦᓗᑎᑦ.
(ᑭᓱᐊᓂ, ᐱᓕᕆᓕᐊᓂᕐᒥᑎᒃᑐᐃᓕᐅᑭᐅᑐᑎᓪᓗᐊᓕᒃ ᐃᓕᓴᕐᓂ
ᐊᓱᐅᓵᔾᔨᐅᖏᑦᑕᓕᕆᓕᐅᑭᐅᓱᒪᓕᖅᓂᑦ, ᑕᒪᓐᓇ
ᑎᓕᐅᕐᓂᑎᓱᐃᓕᓕᕆᓕᐅᑭᐅᓱᒪᓕᖅᓂᓂᓕ
ᖃᐅᔾᒪᓱᐃᓕᐅᖏᑦᑐᓂᓕᖅᓂᓂ ᐃᓂᓴᑦᓂᓕ
ᐊᐅᐅᓴᓕᐅᑭᐅᓕᐅᑭᐅᑐᑭᓐᓇᑦ ᖃᐅᓕᖅᓱᓚᐅᓂᓕᖅᓂᑦ,
ᑎᓕᐅᕐᓂᑎᓱᐃᓕᐅᑭᐅᓱᓂᓂ ᐃᓂᓴᑦᓂᓕ
ᐊᑐᐅᓐᓂᕐᓂᑎᓱᐃᖏᐅᓂᓕ ᓄᐃᐱᑎᓐ,
1982-ᒥᑎᓕᑐᒍ ᒪᓇᑐᐳᒋᒥ ᖃᐅᓕᖅᓱᓚᐅᓚᓕᐃᓕᓕᖅ
ᑐᓴᓚᖏᓕᓂᓂᓕᒧᑦ ᑲᑎᒪᓕᖅᓴᐃᓕᕆᓕᐅᑭᐅᓱᒪᓕᖅᓂᓕᒃ ᐊᑐᐳᒥ.)

ᐱᐅᓕᐅᖏᑎᑐᐃᓐᓇᑭᐅᓱᓕᖅᒪ ᑕᒪᓐᓇ ᐊᑐᑭᐅᑕᐅᓂᐊᐅᓕᓂᑦ,
ᐱᓕᕆᓕᐊᓂᓗᐅᓕᐅᑭᓂᓂᐊᐅᓕᓂᓐᓂ ᐊᑐᐳᒥᐅᓕᓂᑦ
ᐅᓂᓐᐃᒥᐅᓕᓂᓐᓂ ᓚᐳᒪᓕᓂᑦ,
ᓂᑭᐊᑭᑭᐅᑕᑭᓕᒥᒪᓕᖅᓴᓂᑦᓂᑦ,
ᓂᑭᐊᑭᑭᐅᑕᑭᓕᒥᒪᓚᓂᐊᑭᑎᓕᖅᓴᓂᑦ
ᓴᓂᓕᓂᓂᖃᑦᑕᓕᖅᓚᓚᓕᖅᓴᒪᑕ, ᐊᓕᒪᓐᓂ
ᐅᑭᐅᑭᐅᑕᑭᓐᑐᐅᑕᑭᖃᐅᑭᐅᓱᓂᓂᓐᓂᑦ.
CARROTHERS-ᓄᑦ ᖃᐅᑭᓴᑭᑎᑎᓕᐅᑭᓱᒪᓕᖅᓴᓂᓂᓕ
ᑕᒪᓐᓇ ᐃᓕᑕᓚᐅᓱᒪᓕᐅᑭᓕᑦ ᐊᐅᐅᓴᓕᐅᓂᐊᓄᑦ
ᐊᑐᓕᓄᑭᔾᔪᓂᖃᑦᑕᓕᐅᑭᐅᓐᓂ ᖃᐅᑭᔾᓴᑭᓂᑎᐅᔪᓕ
ᐊᓯᐅᓕᐅᖏᑦᑐᓂᓕᖅᓴᓂᓂᓕ ᓄᓇᓕᓂᓂ
ᒪᔪᓕᖃᑦᑕᓂᐸᓕᓕᐊᓂᑕᑭᑎᒍᑦᓂ ᐅᑭᐅᑭᑕᓂᑐᑦᑕᓂᓕ
ᐃᓕᓴᔪᓕᓂᑕᑭᓂᑎᑕᐅᑭᓂᓂᓕᓂᑦ ᓴᓇᓕᓂᓂᓕᓂᑦ.
ᑭᓱᓕᐅᖏᓱᔪᖃᑦᑕᓂᓂᓐᓂᑦ ᓄᓇᓕᓂᓂ
ᒪᔪᓕᖃᑦᑕᓂᑭᓕᓂᐊᓂᑕᑭᑎᒍᑦᓂᓂᓕᓂᑦ ᐅᑭᐅᑭᑕᓂᑐᑦᑕᓂᓕ
ᐃᓕᓴᔪᓕᓂᑕᑭᓂᑎᑕᐅᑭᓂᓂᓕᓂᑦ ᓴᓇᓕᓂᓂᓕᓂᑦ
ᐊᓯᐅᓕᐅᖏᑦᑐᓂᓕᖅᓴᓂᓂᓕ ᓄᓇᓕᓂᓂᓕ
ᐃᓕᓴᔪᓕᓂᑕᑭᓂᑎᑕᐅᑭᓂᓂᓕᓂᑦ ᓴᓇᓕᓂᓂᓕᓂᑦ
ᐊᑐᓕᓄᑭᔾᔪᓂᖃᑦᑕᓕᐅᑭᐅᓐᓂ

ᖃᑦᓗᓐᑦ ᓄᓇᕗᒻᒥᑦ ᑎᑭᕋᖅᑐᑦᑕᕆᐊᒃᑲᓂᖅᓱᓂ
ᖃᓄᐊᓕᖅᑎᓂᒃ ᐱᓕᕐᓂᐊᑎᒋᔭᐅᓂᒡᓗ
ᓂᐱᖃᑦᕆᖅᑕᕐᓂᐊᕐᕕᖅᓯᒪᔪᖅᑐᓂᓱᓂᓗ
ᐊᒃᑕᑯᓘᖃᑦᕆᖅᑕᕐᓂᐊᕐᕕᖅᓯᒪᔪᖅᑐᓂᓱᓂᓗ. ᐅᐊᓕᓂᐅᑦ ᑭᒃᑭᐊᓂ
ᐃᖅᑲᓇᑦ, ᓂᓕ ᐊᑲᐅᒡᒋᓕᐅᕐᓂᑎᒋᔭᒥᒡᓂᒃ
ᐊᑎᓕᐅᖅᑲᑎᑦᑲᓕᐅᖅᓂᕐᒥᒡᓂ ᑲᓇᑕᐅᑦ ᓴᖅᒪᒡᒎᓂᒃ
ᐱᖅᑲᑎᖅᑲᓕᑎᒃ ᑕᐃᖅᓯᒪᓂᕐᒪᖅᑲᑎᒃ
ᐋᖅᑭᑲᓪᓚᕆᒡᒎᖅᑲᓕᑎᒃ, ᖃᑲᐅᔪᒪᓕᐅᕐᓂᒃ
ᐃᓐᓇᑦᒋᑎᒃ ᑕᐃᒪᓕ ᐃᒡᒥᐊᑦᑕᐅᑎᒃ
ᐋᖅᑭᑲᓪᓚᕆᒡᒎᖅᑲᓕᑎᒃᓕᓂᒃ. ᐃᓇᐃᓕᓂ ᓄᓇᒡᒋᑦ
ᐅᒡᒪᓯᓗᓂᐊᕐᓂᖅᑲᓕᑎᒃ
ᑎᑎᕋᖅᑕᕐᓂᒃ ᓴᖅᑭᑎᓕᓂᒃ ᐊᑎᓕᐅᖅᑲᑎᒃ ᐊᑐᖅᑕᕐᓂᒃ
ᐃᓐᓇᑦᒋᑎᒃ ᐊᑎᓕᐅᖅᑲᑎᒃ ᐊᑐᖅᑕᕐᓂ

native movement in the north as elsewhere in Canada.

Northern politics henceforth ran in two channels. The native population talked of land claims, but really meant a great deal more than just a land transaction. What was involved was the entire question of management of their own lives which always had been determined by the bounty and climate of the land — our land, Nunavut. It was a political viewpoint but one which did not fragment into the various specialties by which southern constitutional experts tended to approach such issues. The non-natives talked about provincehood which, given their tradition, represented for them the fullness of political development and, significantly, the control of the natural resources from which the future wealth of the north was assumed to come. Ottawa has disputed both views, denying that provincehood necessarily implied resources ownership, management or revenues, or that land claims involved questions of political structures or representation. But northern history must be clearly understood on this point: "provincehood" and "land claims" are code words for whole baskets of ideas and aspirations which express the shared longing of northern peoples for the power to run their own lives.

With the founding of COPE at the beginning of the 1970s, and the national Inuit organisation, Inuit Tapirisat of Canada, as well as regional member organisations in the four NWT Inuit regions plus Quebec and Labrador, a new force was present. At Churchill, Manitoba, the federal government had operated a residential school and here many of the young Inuit from the various regions of the eastern NWT and from Quebec spent many hours together discussing the problems of their people and their homeland. Most of today's Inuit leaders were once part of that small group of young people. From the beginning, the imposition of alien cultural forms by a determined administration run

MANILIKTOHIAGON COPE-KOT HIVONIANI 1970, NUNAKYOAMLO INUIT KATOYIATA, INUIT TAPIRIST KANATAMI, ILAGIPLOGIT NUNALAT KATOYIVALOIT NUNATIAMI INUIT NUNAINI ILAGIPLOGIK KOIPIKLO LAPRATOALO, NOTAK TONIKTONIK MIHIKNAGHIYOK. CHURCILLMI (KGKYOAGALOKMI), MANITOBAMI, KAVAMALOIT ILIHAKVIKAGHIMAYOT TOKOVOLIKMIK TALVANI AMIGAITOT INULGAMIT INUIT ALATKININ NUNANIN KIVATANI NUNATIAM, KOIPIKMINLO, OKAKATIGIKPAKTOT AKONI AYOGHAOTAINIK NOATKANMIK NAYOKAMIKLO NUNAT. AMIHONIGIT INUIT HIVOLIGHOTIT OPLOMI ILAOHIMAYOT TALVANI IKITOGALOIT INULGAMIT CHURCHILL ILIHAKVIANI ATAOTIKON. HIVONGANIN, ILITKOHIA ALANGAYOM ILITKOTIM IHOMALIOGOTAOVAKTOK AOLAYOTIGHAM KAPLONANIN IHOATIANGITOGALOAK, OVALOTAOK ILITHOHIOVAKTOK ILIHAKVIKNI.

PAMIGHAKVILOANGAT INUIT AOLAYOHIATA, TALVATAOK, OKIOTAKTOMILOAKTOK AHINIVALANGONGITOK KIHIMI ILOANI CHURHILL ILIHAKVIATA. KOKMITAOK AYIKOTAPYALIKITKILIT HIVONIOKTINIK, KOKLOGHIMAYOT NALOPIGHAKTOTLO KAPLONAT KAVAMANI MIHIGIPKALIKTOT NUNAKATIGINGITO ILITKOHINIKKAVAMALIKIYOHINIKLO NOTANI KATOYIKATIGINI, ATONI ANAKTAILITIVAKTOT. OKIOKTAKTOM NUNAIT INUHIKMIKON APTOAYOITOT, KIHIMI INUVIKMI COPE-KOT AYOGHAOTIKAKPAKTOT PINAHOAKAMIKON. OKIOKTAKTOK AVGOGHIMALIKTOK TAYA, INUIT HOLIYAGHALIKTOT NUNATIAMI NIGOAKMATA OCTOBER, 1979 MI, TAPKOA ILAGIYAT TAMNA.

KAPLONAT NUNAKALIKTOT KOKMI NAGHANITONI NUNANI ILITKOHIGILIKTA OKIOKTAKTOM, KIHIMI IKPIGINGITA. OVA ILA, KAPLONAT AMIGAITIKOTAGINAKTAIT ITKILIT INUITLO ITKILIPYAITLO AMIGAINIGOPLOTIK, KITIKAHIOTIHIMAITPATA HAVAKTOVALOIT AOLAKATAINAKMATA NIGOAKPAKATIKLO. OVALO, KALONAT AYOGIHIMAYOT TONIKTONIGAGON KANATA KAVAMALIKIYOHITA ILITKOHIAGON NUNALIKNILO AVOGOGHIMAYOTLO KAVAMAITIGON KIHIMITAOK OKIOKTAKTOMI TAPKOA ATOKTAOHIMAITOT KAVAMALIKINIKON AYOGHAOTIKAKTOT. KINGOVAKONTAOK, OKIOKTAKTOLINAMIK HOTIGONLIKAK ILINGAIYOTIGHATIGON, ANIGOYAOTOYAAKTOT KAVAMAT PIVALIAYOHITIGON, ILITKOTIT AKAYOGHIOTINAHOAGOTIT INUINAKNON MANITLO AOLATIYOTITLO ITAGIPLOGIT ATOAMI. TAYA ILANGIT HIVONIOKTIT HIVOMOKTOGHOTIK OKAKPALIKTOT KAP-

ᑯᓘᑉ ᐱᒋᐊᖅᓯᓕᐊᑦᓂᕐᒧᑐᓂᒃ 1970-ᐅᓪᓗᓂᕐᒧᑐᓂᒃ, ᐊᒻᒪᓗ ᑲᓇᑕᒥ ᐃᓄᐃᑦ ᑲᑎᒪᔨᖅᑎᒋᔭᐅᓂᒃ, ᐃᓄᐃᑦ ᑕᐱᖏᓐᓇᑦ ᑲᓇᑕᒥ, ᐊᒻᒪᓗ ᓄᓇᐃᑦ ᐊᐃᓐᑲᑎᒪᓂᖅᓯᒪᔭᖏᑦ ᓴᖅᑭᑐᓂᖅᑐᖃᖏᑦ ᑎᑎᖅᑕᐅᓂᖅᑐᑦ ᓄᓇᓕᒻᒥ ᓴᓇᔨᓴᒃᑲᓇᑦ ᐅᑭᐅᖃᖅᑐᑦ ᐱᒋᐊᕆᔨᖅᑕᐅᔪᓐᓇᖅᑐᑦ. ᑭᓇᐊᔪᓐᓇᖅᑐᒥ ᓯᓚᑦᑕᒥ, ᑲᓇᑕᑦ ᓴᕿᓕᒃᓴᑦ ᐊᐅᓚᕐᓇᐅᑉᓯᒪᓕᒃ ᐃᓕᓴᕐᓂᐊᓕᒫᓂᖅ ᐃᓕᓴᕐᓂᐊᓕᒫᓂᖅ ᐊᐅᓚᕐᓇᐅᑉᓯᒪᓕᒃ

ᐊᒪᓗ ᐊᑲᓴᓕᓂᓕᓂᒃ ᓚᐸᒪᓂᓂᐅᕐᓂᒃ
ᖃᓄᓗᒃᓄᑦ ᑲᑐᔨᖃᑎᒌᖏᓐᓄᑦ
ᐊᑭᕋᖅᑐᑎᓴᒪᓕᑕᐅᖅᓯᑦ ᐃᖅᑭᑦᓗ ᖃᓄᓗᒃᓄᑦᓗ.
ᐅᑭᐅᖅᑕᖅᑐᑦ
ᐃᓐᓇᓴᖃᓕᐊᓕᓂᒃᐳᑦᓴᖅᑕᓕᐅᕋᓗᐊᕐᓴᒪᑕ, ᑭᓱᐊᓂ
ᐃᓐᓇᕐᓂᐅᑦ ᒥᓴᓂ ᓄᓇᑦ ᐃᓐᓴᓘᕐᓂᑦ
ᐊᖏᐅᓕᓂᐅᑐᑎᓴᖃᓂᓵᓐᓇᒍᓂᖅᑕᓕᓂᕆᐊᓕᓂᐅᖅᓯᑦ.
ᐅᑭᐅᖅᑕᖅᑐᑦᓂᖅ ᐊᖏᐅᓕᓂᐅᑐᑎᓴᖃᓂᖅᑕᓕᕆᓂᕆᐊᓕᓂᐅᖅᓯᑦ,
ᑐᓴᐅᒪᐅᑎᓂᒃᑐᑦ ᑕᒪᓐᓇᐊᑦ ᐃᓕᓴᕐᓂᓂᒃᑐᑦ.
ᐃᓕᓴᕐᓂᒃᑐᑦ ᑕᒪᓐᓇᐊᑦ ᐃᓕᓴᕐᓂᒃᑐᑦ ᐃᓕᓴᕐᓂᒃᑐᑦ
ᐃᓕᓴᕐᓂᒃᑐ

the established (i.e. southern and white) public structures and often using analogies from the Third (i.e. non-white) World, the native movement was on a collision course with government. The fact that native leaders were young and often unkempt while white leaders were older and had "made it" didn't help. Ottawa, faced with the unenviable task of sorting this out, found that the easiest approach was to do as little as possible.

The native organisations spoke with their populations in their own language and acted as intermediaries between officialdom and the people in communities. Even when Inuit raised important questions in the territorial assembly these were often beyond the competence of that body, matters like land claims and constitutional change. But the new organisations

MONAGHILOAGHOTIK NALAOHIKINIKON HATKOTAGIPLOGO, TAIMATON. NOTAT KATOYIKATIGIT HAVAGHITIGIVALGHOTIK HAVAGOMAYONON INULGAMINON, HAVAGHAT OMIGHIMAYOGALOIT INMKNON ILHATIAGHIMANGINAMIK HAVAGHIKTOTAOYOT KAVAMANIN, ILIHAGHIMAGHOTIK KAVAMALIKINIKMIK. TALVANA KAVAMAIT NUNATIAM PITKOIHIMAGHO TAPKONINGA AYOGHAGALOAKTILOGIT MALIGALIOKNIKMIK KIHIMI AOLAPKAINAHOAYOITOMIK INUIT PIOMALOAKTAINIK ILAGILOGIT INUINAIT, HAVAKTIGHAGHAGHIMAGHOTIK AYOITONIK MONAGHIYOGHANIK OKIOKTAKTOMIK.

NOTAT KATOYIKATIGIT HAVAKAᒪIKTOT KOYAGINAK KAVAMAT ILITKOHINI. KAVAMALOIT MANIGHIKTOHIAT AOLATIYONMIK MANIKAKVIAT, AOLATAOYOK ATOAM KAVAMAININ PIOMAGAMIKO HAKLOVIOGIYAONAILAK INUKNIN TAMANI KANATAMI, KAKLIPKAKTIYOMIGHOGIT INUKNON IHOITOTOKAT IHOAGHIVALIGIANGINI. ILANI KATOYIKATIGIT. ANIGHALIKPAKTOTHAVAGHATIGON

ᑕᒪᐅᑯᐊ ᖃᓄᓕᓵᕕᒃᓴᖅᑐᑦ ᐅᖃᐅᓯᑐᖃᓄᖅᑎᑎᒍᑦ
ᐅᖃᐅᓕᒡᓗᓂᐅ ᐃᓐᓴᖃᑎᒋᔭᐅ ᐃᑲᔪᖃᑎᒋᔭᖃᓄᖅᓗᓂᐅ
ᑐᓴᐅᒪᑎᓯᒡᓗᑎᓪᓗ ᐃᓄᓴᐊᑎᒋᔭᐅ ᓕᕐᒪᐅᑦ
ᖃᓄᓂᐃᓕᐅᖃᖅᑕᕐᓯᐊᓂᒃᓴᖅᑐᑦ ᐱᔪᓐᓇᒋᔭᓕᑦ.
ᐃᓄᐃᑦᓴᓐᓂᑦ ᐱᒍᒪᔾᔪᑎᒋᔭᐅ ᒪᓕᓕᐅᖃᖅᑎᓂᐊᓕᕆᔨᓐᓄᑦ
ᓄᓇᓕᓯᐊᑦ ᐅᖃᐅᓯᓕᕆᓂᖅᓴᐃᓐᓇᕆᔨᒪᑕ
ᓯᒡᓕᑦᖃᖅᑎᑕᐅᕐᓴᖅᑎᓕᑦ, ᑭᓴᓐᓇ ᑕᒪᐅᑯᓂᖅᓱ
ᓇᖅᑎᓂᖃᖅᑕᕆᓂᕆᔨᐅᑎᒃ ᓄᓇᒥᐅ ᐊᖏᓪᓗ ᑐᓴᖅᓱᓐᓂᐅ
ᐊᓯᖅᙵᕐᑕᐅᕐᓴᐅᔪᐅᑎᓪᓗᓂᒃᓴᓂᐅᑦ. ᑕᒪᐅᑯᐊ ᐅᓪᓗ
ᐃᓕᓴᐃᓇᖅᑐᑦ ᓄᓇᕗᑦ ᐊᑐᖅᑐᑦ ᐃᓕᓴᕐᓂᐊᕆᔭᐅᓂᖅ
ᐱᓕᕆᔨᒃᑯᑎᒃ ᓴᓇᔨᓴᕐᓂᖅᑎᑦ, ᐃᓄᐃᑦ ᑕᐱᒋᔭᐃᓄᑦ
ᑐᓴᐅᒪᑎᓯᓂᒍᑦ ᐱᓗᐊᕿᓂᖅᓴᖅᑐᓂᒃ ᓇᓪᑕᐅᑎᓄᑦᓯᑦ.
ᐊᖏᓪᓗ ᑕᒪᐅᑯᐊ ᑲᑐᔾᔨᖅᑎᒋᔭᐅᓯᕆᔨᖅᑕᕐᓂᒍ
ᐃᓕᓴᕆᓂᕐᒥᓪᓚᕆᔭᖅᑐᓂᒃ ᓴᖅᑭᑐᐃᓐᓇᖅᑐᑦ
ᐱᓕᕆᔨᒪᓂᕐᒥᔪᓂᒃ ᐊᖏᓪᓗ ᒪᓕᓕᐅᖃᖅᑎᓂᖅᓱᓐᓂᒃ
ᐱᓕᕆᔨᓂᕐᒥᔪᓂᒃ. ᐊᖏᓪᓗ ᒪᓕᓕᐅᖃᖅᑎᓂᖅᓱᓐᓂᒃ
ᐱᓕᕆᔨᒃᑯᑎᒃ ᓄᓇᕗᑦ ᐊᑐᖅᑐᑦ ᐃᓕᓴᕐᓂᐊᕆᔭᐅᓂᖅ
ᐱᓕᕆᔨᒪᓂᕐᒥᔪᓂᒃ ᐃᓕᓴᕐᓂᐊᕆᔭᐅᓂᖅ ᐃᓄᐃᑦ
ᑕᒪᐅᑯᐊ ᐃᓕᓴᕐᓂᐊᕆᔭᐅᓂᖅ ᐃᓄᐃᑦ ᑕᒪᐅᑯᐊ
ᐃᓕᓴᕐᓂᐊᕆᔭᐅᓂᖅ ᐃᓄᐃᑦ ᑕᒪᐅᑯᐊ ᐃᓕᓴᕐᓂᐊᕆᔭᐅᓂᖅ
ᐃᓄᐃᑦ ᑕᒪᐅᑯᐊ

ᐅᖃᐅᓯᐊᐃᓂᖅᓯᒪᓂᖅ ᓴᖅᓯᒪᔭᓂᖅᓂᕐᒥᐅ, ᐊᑐᓚᓃ
ᐅᖃᐅᓯᐊᐃᓂᖅᓯᒪᔭᓂᖅᓂᒃ ᓴᖅᓯᒪᔭᓂᒃ ᓄᑦᓂᓂᒃ
ᐊᑐᐊᓚᐅᕐᓂᕐᓯᑦᓯᐅᓕᓂᒃ ᐊᑐᐊᓚᐃᑦ ᐊᖏᐅᑦᓂᖏᓐᓄᑦᓯᒪᑦ
ᖃᓄᐅᓂᕐᓯᑦᓯᐅᓕᓂᒃ. ᑲᓇᑕᐅᑦᓇᓄᑦᓂᐊᑦᓂᓂᑦ
ᓴᓴᖅᓯᒪᔭᓂᖅᓂᒃ ᐅᓂᐊᓕᓂᓂᑦ ᐱᓕᕆᓚᐅᑎᓯᓂᖅᓄᑦ
ᐃᓚᐅᓂᖅᑭᒪᓂᑦᓯᐊᐃᓐᓇᖅᑐᓂᒃ ᑲᓇᑕᐅᑦ
ᓴᓴᐃᓄᑦᓂᑦ. ᐊᑐᓚᓃ ᑯᐊᑦᓂᓂᓂᖅ
ᐱᒋᐊᖅᓯᐅᖅᑎᓪᓗᒍ 1950 ᑭᖑᓂᖅᓄᓂ,
ᐃᓕᓴᓂᐊᖅᑎᓂᓂᕐᓂᑦᑐᕐᔪᐊᖅᓯᒪᑦᓯᓚᑦ, ᓴᓴᓂᓚᓂᓂᑦᓯᓚᑦ,
ᑕᓚᖅᑯᑦ ᐃᓄᐅᑦ ᑲᑎᕆᔨᖅᑎᓂᖅᓄᑦ ᓴᓴᐃᓄᑦᓯᓚᑦ,
ᐃᓕᓴᓂᐊᖅᑎᓂᓂᕐᓂᑦᑐᕐᔪᐊᖅᓯᒪᑦᓯᓚ

ᑕᒪᐢᑯᐊ ᐊᐢᓯᕐᑎᒋᐢᐅᐅᓪᓕᐅᖅᓴᓪᓕ ᐅᖅᓯᓱᐊᑐᕐᔪᐊᖅᑯᓂᓪᓕ ᑭᓯᐢᓴᖅᓯᐅᖅᑐᓗᓂ ᐱᐢᓴᑎᓪᓗᒋᑦ ᐅᑭᐅᖅᑕᖅᑐᑎᓪᓗᒋᑦ ᐅᑭᐅᖅᑕᖅᑐᑎᓪᓗᒋᑦ. ᐅᑭᐅᖅᑕᖅᑐᑎᓪᓗᒋᑦ ᓂᑎᓪᓕᐅᕐᓂᓪᓕᐊᕐᒪᑦ ᑭᒪᐢᑯᐊ ᐸᓇᓂᖅᑕᖅᑐᑎᓪᓗᒋᑦ ᑭᒪᐢᑯᐊ ᐅᖅᓯᓱᐊᑐᕐᔪᐊᖅᑯᓂᓪᓕᐅᕐᓂᓪᓕ ᑭᒪᐢᑯᐊ ᐅᑭᐅᖅᑕᖅᑐᑎᓪᓗᒋᑦ ᐊᓕᓪᓚᐅᖅᓴᓪᓕᐅᕐᓂᓪᓕ ᑭᒪᐢᑯᐊ ᐅᑭᐅᖅᑕᖅᑐᑎᓪᓗᒋᑦ ᐊᐅᓪᓚᐅᖅᓴᓪᓕᐅᕐᓂᓪᓕ ᐅᑭᐅᖅᑕᖅᑐᑎᓪᓗᒋᑦ. ᐊᓯᐢᑎᓪᓗ ᐅᑭᐅᖅᑕᖅᑐᑎᓪᓗᒋᑦᐢᔪᓴᖅᑕᐅᖅᑐᑎᓪᓗᒋᑦ ᓂᑎᓪᓕᐅᕐᓂᓪᓕᐅᖅᑐᑎᓪᓗᒋᑦ ᐊᓕᓐᓂᕐᒪᑕᒫᑦᑐᑎᓪᓗᒋᑦ. ᑕᐃᒪᓕ ᖃᓴᓪᓗᓂᒃ ᖃᓴᓪᓗᓂᐢᔪᐢᑎᑕᑐᑎᓪᓗᒋᑦ ᐅᑭᐅᖅᑕᖅᑐᑎᓪᓗᒋᑦ ᐊᑯᓂᓯᓚᕐᓂᒃ ᐊᑐᕐᔪᐊᖅᑯᓂᓪᓕᐅᕐᓂᓪᓕᐅᖅᑐᑎᓪᓗᒋᑦ ᒪᕐᒪᐢᓴᓂᓪᓕᐅᕐᓂᓪᓕᐅᖅᑐᑎᓪᓗᒋᑦ ᐃᓕᓴᕐᑕᐅᓂᓪᓕᐅᕐᓂᓪᓕᐅᖅᑐᑎᓪᓗᒋᑦ ᐅᑭᐅᖅᑕᖅᑐᑎᓪᓗᒋᑦ.

ᑕᐃᑦᓯᒪᓂ ᐃᓴᖅᖃᖅᑐᐃᐅᓕ ᒪᑕᐢ ᔭᑦᓭ (THOMAS BERGER) ᖃᖅᐳᓕᓂᐊᖅᑯᐢᔪᐅᖅᑕᐅᖅᓯᒪᐢᒪᑦ ᓚᓪᔅᓯᑯᒪᓂᖅᑕᑦ ᐊᖅᐳᐢᑎᑦᑕᐅᖅᑎᑦᓯᔪᓐᓇᕆᐢᖃᓂᓪᓕ ᓴᓇᐳᐢᑎᑦᑦ ᑐᑐᔪᖅᑐᓐᔪᑦ ᐃᒪᐢᒪᓂᓪᓕ ᑕᒪᐅᓇ ᑎᑯᐊᓂᓪᓕᖅᑕᐅᑦᓯᔪᑦ ᑕᒪᐅᓇᓗ ᒪᒃᓴᓪᓕᐅᕐᓂᓪᓕᐅᖅᑐᑎᓪᓗᒋᑦ 1977-ᐢᔪᑎᑦᓗᔪ ᑎᑦᔪᐳᐅᑦᓗᓂ ᐊᓯᔪᑦᑯᓯᓯᓕᐅᖅᑐᑎᓪᓗᒋᑦ ᑲᓇᑕᐅᑦ ᐅᑭᐅᖅᑕᖅᑐᑎᓪᓗᒋᑦ ᐃᓯᒪᐢᔪᐳᖅᑲᖅᓴᐢᓂᓪᓕ. ᑕᐃᒪᓐᓂᓪᓕ ᑲᑎᑎᓪᓚᕐᓂᐢᓂᓪᓕᓂ ᐊᐅᑉᐸᑦᑐᐅᖅᑎᑦᓯᔪᓐᓇᕆᐢᖃᓂᓪᓕᐅᖅᑐᑎᓪᓗᒋᑦ ᐃᓄᐃᑦ ᐅᓂᒃᑲᐢᑎᑦᓂᓪᓕ ᐅᖅᑲᓕᓂᐊᖅᑯᐢᔪᐅᖅᑕᐅᖅᓯᒪᐢᒪᑦ ᑕᒪᐃᓐᓇᖅᑐᑎᓪᓗᒋᑦ, ᑕᒪᐃᓕ ᐅᖅᑲᓕᓂᐊᖅᑯᐢᔪᐅᖅᑕᐅᖅᓯᒪᐢᒪᑦ ᐃᓄᐃᑦ ᐊᑐᕐᔪᐊᖅᑯᓂᓪᓕᐅᕐᓂᓪᓕᐅᖅᑐᑎᓪᓗᒋᑦ ᐊᓯᔪᑦᑯᓯᓯᓕᐅᖅᑐᑎᓪᓗᒋᑦ ᑕᒪᐃᓐᓇᖅᑐᑎᓪᓗᒋᑦ ᐊᑐᕐᔪᐊᖅᑯᓂᓪᓕᐅᕐᓂᓪᓕᐅ

ᐊᑲᐅᑦᓭᐅᕐᑕᐅᔪᓐᓇᖅᑐᑐᐃᓐ ᒥᓂᔪᓂ
ᐱᓕᕆᓂᖏᖅᑐᓂᓄ, ᐋᓚᒪᐅᑐᑯᓂ ᐅᑭᐅᖅᓭᖅᑐᑐᓂ
ᑲᒪᒋᐅᑦᓯᐊᓭᑕᐃᓪᓇᖅᑐᑦᓂᒃ ᐊᐃᕐᐅᑎᖅᑲᓭᐅᖅᓯᒪᑦ
ᓄᓇᒥᓂᓄᒃ ᐊᐅᓭᓕᔪᒧᓐᓂᒃ ᑲᓇᑕᒥᐅᑕᑎᑦᓴ. ᔪᓐᓴᓪᓚ
ᐅᓂᓄᖏᑦᓯ ᕿᖅᓇᐅᑕᐅᓯᒪᔨᒧᑦ
ᓚᓐᔪᐊᓭᓕᐅᕈᒪᓂᒥᓐᓄᑦ ᓄᖅᑲᖅᑎᖏᓐᔪᑐᐅᓭᐅᓕᖅᑐᖅ
ᐅᑭᐅᖅᑕᖅᑐᑐᐅᑦᓴ ᖃᓭᓴᖅᓂᑎᑕᐅᓴᓐᓂᒃ
ᒪᔨᒪᓕᓂᓂᑦᒧᑦ.

ᒥᓪᑕ ᔪᓐᓴᓪᓚ ᖃᓭᓴᖅᓂᑎᑕᐅᓴᓐᓇᒪᔨᖏᓐᓇ
ᐅᑭᐅᖅᑕᖅᑐᑐᐅᑦᓴ ᐃᑲᔨᖅᑕᖅᓯᓐᔪᓂᑦᓴ ᖁᑲᓴᓴᓪᓚ
ᐃᓕᒪᖏᓐᓂᒃ ᓴᖏᔪᔨᑕᐅᓴᐅᖅᓯᒪᔨᖅᑕᖅ,
ᖁᑲᐅᓴᓐᓂᖅᑕᑎᑕᐅᓴᓐᓇᒃᓴ ᐱᒪᓕᐊᕐᓴᓕᐊᖅᑕᖅᓯᑦᑕ ᖁᑲᓴᓴᓪᓚ
ᐅᑭᐅᖅᑕᖅᑐᑐᐅᑦᓴ ᓄᓇᖏᓂᒃ ᐊᔨᖅᑎᑕᐅᓂᑦᒥᖏᓐᓄᑦ
ᐅᑭᐅᖅᑕᖅᑐᑐᐅᓄᑦ. ᑭᓕᐊᓂ
ᐱᓐᖏᔪᐊᖏᐅᑐᐃᓐᓇᖅᑲᑕᓴᐅᑦᓯᔪᓕᐊᖅᑕᖅ
ᐅᑭᐅᖅᑕᖅᑐᑐᖅ, ᐃᓕᖏᒪᔪᓕ ᑕᐃᒪᓐ
ᐅᖁᐅᓕᓐᓴᐅᖁᐅᑕᖅᓯᒪᓕᓕᐊᖅᓄᓂ. ᑕᐅᑯᐊ
CARROTHERS-ᓄᑦ ᖁᐅᓪᓚᓕᐅᖅᓯᒪᔨᖏᑦᓂ
ᐊᑐᓕᖁᓪᓕᐅᖅᓯᒪᖏᓐᓇᑦ ᐅᑭᐅᑦ ᖁᑯᓐᑦ ᐋᓯᒪᓕᖅᑕᖅᓯᑦ
ᒪᔪᒪᓄᑦ ᐱᓕᕆᓕᐊᓂᖏᓐᓇ ᓄᓇᓕᓯᐊᒥ
ᖁᐅᓪᓚᖅᑕᐅᖅᑲᓂᕐᓄᑦᓴᐅᑦᓴᓂ,
ᖁᐅᓪᓚᖅᑕᐅᖅᑲᓂᕐᓄᑦᐃᔨᑎᖅᓯᒪᓂᖅᓄᓂ ᐋᓐᓂᒃᓴᓪᓚ
ᖁᑲᓴᓐᓂᒃ ᐊᒥᓯᒪᔨᓂᑦ ᔪᓐᓴᓪᓚ ᐱᓕᕆᓂᖏᓐᓇᖅᑐᑦ
ᑎᓕᐅᑦᓴᐃᓐᓇᖅᑐᑦᓴ ᖁᐅᓪᓚᖅᑕᐅᖅᑐᑦᓴ ᐊᑐᓕᖁᓪᓕᐅᖅᓯᒪᓂᖅᓄᓂ.
ᑕᒪᓐᓇᐅᑦᓴ ᐊᒥᓯᒪᔨᓂᑦ ᐱᓕᕆᓂᖏᓐᓇᖅᑐᑦᓴ
ᐊᑭᕐᕕᒃᓴᓐᓂᒃ ᐊᒥᓯᒪᔨᓂᑦ ᐱᓕᕆᓂᖏᓐᓇᖅᑐᑦᓴ
ᐊᑭᕐᕕᒃᓴᓐᓂᒃ ᐊᐃᕐᐅᑎᖅᑲᓭᐅᖅᓯᒪᓕ

ᐱᒍᒪᓴᐅᑦᓯᓇᐅᓴᖅᓄᓂᓪᓗᒍ
ᐊᐅᔪᕐᓂᓴᐅᑦᓯᓇᐅᓴᖅᓄᓂᓪᓗᒍ ᐃᓄᓪᒥᓂᒃ. ᐊᑦᒪᓗ
ᐃᓄᐃᑦ ᐱᒍᒪᓴᑦᒪᑦ ᐱᓕᕆᑎᓪᓗᒍ, ᐅᓂᖅᑲᓪᒥᑦᓯ
ᐅᖃᖅᓯᒪᔪᖅᑕᓪᕐᕋᔪᐊᖅᓴᖅ ᐃᒪᓐᓇ, ᐊᖅᑲᒃ,
ᑭᓱᐊᓂᑕᐅᖅ....,ᐊᑦᒪᓗ ᐅᓂᖅᑲᓪᒥᑦᒍᓱᒪᓕᕆᓂ
ᐅᑎᖅᑕᕋᐅᑎᓴᐅᑐᐃᐃᓐᓇᖅᓯᒪᔪᓂ ᓄᓇᓕᔪᓂ
ᐊᐱᑦᓂᐊᓂᓴᓴᑦᒪᑕ ᐊᐱᑦᓂᐊᑦᓯᔪᑎᑎᓴᓴᑦᒪᑕᑐᓂᓂᑕ
ᒥᓂᔪᓂ ᐅᖃᐅᓯᓴᐅᑐᓱᒪᓕᕆᓂ. ᑭᓱᐊᓂᑕᐅᖅ
ᑐᑎᐅᑎᐅᕿ ᐅᓂᖅᑲᓪᒥᑦᓯᓂ
ᐅᖃᓴᐃᖅᓯᒪᓕᑦᓯᖅᓴᐃᖅᓄᑐᒃ
ᐅᖃᖅᓯᒪᓕᕆᖅᑕᖅᑲᖅᑕᑕᓚᐅᖅᓴᖅ ᒡᓗᑯᐊ ᓄᓇᓕᔪᓂ
ᒪᕐᕉᒃᑯᑦᓴ ᐊᑐᓂᓴᓂᖅᑲᖅᓂᓄᑦ ᐅᑭᐅᔭᖅᑕᖅᑐᑎᓄᑦ,
ᐊᖅᓗᒃ ᐅᖃᐅᓯᓴᖅᑲᖅᕈᑎᒃ ᖃᓄᓂᖅ
ᐊᑐᑦᓯᓂᖅᑲᓂᓯᑦᓄᓪᓕᐊ, ᐊᖅᓗᒃ ᐅᑭᐅᔭᖅᑕᖅᑐᑎᐅᑦᑕ
ᓄᓇᖅᖅᑐᑐᖅᐃᑦ ᖃᐃᐊᔪᑦᓯᓴᓂᓄᖅᑎᑐᑦᑕ
ᑭᑦᓯᖅᑕᖅᖁᒋᑦ ᐊᑐᓕᖃᓕᕆᓂ, ᑐᓴᒪᓘᑕᒪᓐᓇᓄᖅᑐᑦ
ᐅᓂᓴᖅᖃᓕᑕᐅᓕᖅᓴᖅᓄᖅ.

ᒡᓗᑯᐊ ᑐᑎᐅᑎᐅᕿ ᐅᓂᓴᖅᐃᓂᓯᑦᒋᑦ
ᐊᑐᖅᑕᐅᔪᒪᖃᖅᑕᓕᐅᑦᓯᓴᓴᖅᓄᑦᖅᑕ ᐃᓕᑦᑎᑦᑎᔪᑦ
ᓴᖅᑭᑭᑎᑕᐅᓕᐅᑦᓯᓴᓴᖅᓄᑦᖅᑎᓪᓗᑦᓯᓂᓕᖅᑕ ᓂᑦ.
ᓴᖅᑭᑭᑎᑕᐅᓕᐅᑦᓯᓴᓴᖅᓄᑦᖅᑎᓪᓗᑦᓯᓂᓕᖅᑕ ᓂᑦ.
ᓴᓂᓪᓕ, 1979-ᒥᒍᑦᓗᔪ ᐊᑯᑭᑐᒥᐅᑕ
ᓂᕈᐊᕐᓂᖅᓴᐅᑕᐅᖅᑕᖅ ᓇᒥᒋᓂᖅᓂᕆᒪᓕᖅᓴᖅᓄᑐᒃ
ᓄᓇᒥᒃ, ᕿᖃᓇᐅᑎᖅᓴᖅᓂᕆᒪᓕᖅᓴᖅᓄᑐᒃ ᒪᓕᒪᓕᔨᓐᓂᑦᑕ
ᐊᑦᑭᓴᖅᑎᖅᓴᖅᓂᕆᒪᓕᖅᓴᖅᓄᑐᒃ ᑎᓂᐅᒥᐅᑕ ᒪᓕᒪᓐᓇᑦᑕᓂᓂ
ᖅᑎᑭᓕᕆᔨᓕᐊᑦᑭᓂᓂᓂᓗ. ᒪᐃ, 1979-ᒥᒍᑦᓗᔪ ᓄᑦᑕ
ᒪᓕᒪᓐᓇᑦᑕ ᐊᑯᑭᑐᒥᐅᑕ ᐱᒋᐊᓕᖅᓴᖅᓄᑐᒃ,
ᖃᖅᐳᓪᓚᓕᓂᑕᐅᓕᖅᓴᖅᓂᔭᓕ ᖃᖅᓴᖅᓄᑦ ᐃᓄᐃᑦ
ᐊᓕᓇᑦᑭᓂᖅᓴᖅᑭᑦᓂᓂᓂᑦᑕ ᐊᑦᓂᓕᕆᓂᖅᓄᑦᑕᓂᑦᑕ
ᐊᓕᖅᓇᖅᓄᓐᓄᑦᓗᓂᓕᓂᖅᓄᑐᒃ ᐊᑦᒪᓗᑐᒥᐅᑕ
ᑐᓂᔪᓂᑎᑎᓂᓕᓂᖅᓄᑐᒃ ᐃᓄᓪᓕᖅᑎᑎᓴᓴᑦᒪᑕ
ᖅᑕᖅᑐᑦ. ᑕᒪᐃᑦᐊᐃᑦ ᐊᑯᑭᑐᒥᐅᑕᐅᑎᑐᑦ, ᖅᑕᖅᑐᑦ
ᑕᐃᒪᐃᔪᓂᑦᓯᑦ ᓕᔪᓂᖅᓂᕆᔨᑐᒃ, ᐊᒥᓕᓂᓄᑐᒃ
ᐱᒍᒪᓴᖅᖃᑦᓴᒪᑕᑕᐅᖅᓄᑦ ᐃᓕᓴᓕᓂᓄᓪᓕᑦᓯᓂᓕᖅᑕ
ᐱᑕᖅᐅᓴᓂᖅᓂᐅᔪᓂᑐᒃ ᐊᐅᓕᓕᓂᓄᓪᓕᑦᓯᓂᓕᖅᑕ
ᐊᓕᖅᓂᐅᓴᖅᓂᐅᒪᓕᒃᑐᑐᒃ ᐊᑯᑭᑐᒥᐅᑐᓂᑦ.

ᑲᓇᑕᒥ ᑐᓴᒪᖁᓕᓂᓄᓪᓕᑦᓯᓂᓕᖅᑕ ᐱᓕᓂᐊᓂᖅᐅᐅᔪᖅᑕᖅᑐᑦ
ᖅᑲᓕᑐᓵᓱᒪᔪᑦᓯᑐᓂᑦ ᐃᓕᐅᑎᑎᐅᓕᑦᑎᓴᓂᒃ
ᐱᑦᐊᓂᒪᕐᓂᖅᑲᓕᐅᑦᓯᓴᓴᖅᓄᑦᖅᑕ ᐃᔾᐊᓂᖅ,
1979-ᒥᔪᓕᖅᑎᓪᓗᔪ, ᒡᓗᑯᐊ ᑲᓇᑕᐅᑦ ᒪᓕᒪᓐᓇᑦᑭᓂᑦᑕ
ᐊᑦᒪᓕᔪᖅᑲᓂᒪᓕᑦ ᐊᑦᒪᓗᑐ ᑲᓇᑕ ᐊᐱᐅᑦᓯᖅᓴᖅᓄᑐᒃ
ᒪᓕᒪᐃᑦ ᐊᑦᒪᓕᔪᖅᑲᓂᒪᓕᑦ ᑲᑎᒪᔨᖅᑎᑦᓯᓂᖅᓄᑦᑕᓂᑦᑕ

issues and has expanded the range of contacts and mutual interests with Canadian Inuit. Although Canadian Inuit are sceptical about applying home rule precedents to northern Canada, they are interested in various specific features and in the broader experience of cultural and administrative development in Greenland.

The Canadian constitutional work involving native peoples in all parts of Canada reached a turning-point in February, 1979, when the Prime Minister and Premiers agreed to meet directly with native leaders to discuss the question of native rights in the Constitution.

ATGOMINAKTOLIOKTOK KANOK NUNATIAM KAVAMAIT HAVAOHINIK, HAVANGITAINIKLONIN, IHOINAGHIMAYOGALOIT INUINAIT PIOMAYOHIT. ILOLIKAKMIOTLONIN ATOKTAGHALOANIK.

ALATLONIN PIYAVALOIT PIGOLGAYAKTAIT DRURY OKAOHIT HAVITAOGIAKTINAGIT. JANUARY, 1979 MI, INUINAIT AKOKITOMI AGHOGHOTIK NIGOAGHIMAYOT "NANMINIK ILITKOHINIGOMAPLOTIK", IHOMALIOGOHIAT NIGOAGHIMAYAMIK KAVAMALIKIYIGHAKTAKMIK AIVAYOTIGIHIMAYAT DANISH MALIGALIOKTINON KAVAMAININLO. MAY, 1979 MI, NOTAMIK AKOKITOK DAVAMANIKTOK, ILINAOGHAOTAOYOK PILANIGANIK INUIT AYIKOTALIOGOTIGHANIK TAIMAITONIGOMAGOMIK PILAHILOTIK ATOGOMAYAMIKNIK TAMNA HILGAHAGOTAOYOK KANATA INUINON. KANATAM INUIT NALOPIGHAGALOAKTILOGIT PIOMAYOHIGHAMIKNIK NANMINIK ILITKOHINIGOMANIKMIK TONONGANI KANATAM, HILGAHOTIKAKTOT ALATKINIK PIYAGHANIK AKLIOYOMIKLOGIT ILIHIMAYAT ILIKOHIKON AOLANIGAGONLO PIVALIAYOHIATA AKOKITOMI.

KANATAMIOT MALIGALIOGOHIAT PIYOTIGIPLOGIT INUIT TAMANI KANATAMI ALANGOVIA TIKITOK FEBRUARY, 1979 MI, PRIME MINISTERLO ATANNGITLO KATIKAGOMAKMATA INUIT HIVOLIGHOKTINIK TAKOKPIAKLOGIT OKAOTIGIOMAPLOGO APIKON INUIT IHOMAINAKTOHIAT MALIGALIOKANI. ANGIKATIGIGHOTIKLO NAONAIYAIYOMAPLOTK HAVAOHIAGON TAFOMA INUINAKNO PINAHOAGHOTIK INUINAIT PIKATIGILOGINAHOAKLOGIT. HIVOAGON TAFOMA TOHAGHAOYOKANGITOK KANATAM ONIPKAOYOHIAGON AKIMAYOHIATA ILITKOHIAGON OVALO HONNGIKTITA OKAMANIAGOTAT TAPKOA OKIOKTAKTOMIOT IN-

ᖃᓄᐃᓇᕐᔪᐊᖅᑎᑦ ᑲᑎᒪᔨᖃᑎᒌᖏᑦ
ᐅᖃᖅᖢᑎᖃᕆᔨᓗᑎᒃ ᖃᓄᐃᓇᕐᔪᐊᖅᑎᑦ
ᐊᓯᖅᓂᒪᔨᖅᓂᒃ ᑐᓴᒪᓕᒃᑯᓪ. ᐊᒻᒪᓗ
ᐊᖅᑎᐅᑎᖃᖅᓂᖏᓐᓄᑎᒃ ᐱᓕᕆᖢᑎᖃᖅᖢᓕᕆᓗᑎᒃ
ᖃᓄᐃᓇᕐᔪᐊᖅᑎᑦᑐᓂᒃ ᐃᓕᐃᓐᓇᕐᓂᒃ. ᐊᓯᖅᓂᒃ
ᖃᓄᐃᓇᕐᔪᐊᖅᑎᑦᑐᓂᒃ ᑲᓇᑕᒥ ᑕᐃᒪᖅᓯᒪᓂᑦ
ᐃᓕᑕᕆᔨᐅᓯᒪᔪᒻᒥᓂᒃ ᑐᓴᖅᑐᑦᖢᑕᐅᖅᓯᒪᔪᖅᓱᖅᑎᓕᖅᑐᑦ
ᐊᒻᒪᓗ ᑕᒪᒃᑯᐊ ᖃᓄᐃᓇᕐᔪᐊᖅᑎᑦᑐᓂᒃ
ᐊᓯᖅᓂᒪᖅᑎᐊᖅᑎᓂᖅᓂᕐᓂᒃᓂᑦ ᐊᐃᐸᐅᑎᖅᖅᑐᑕᐅᖅᑐᑦ
ᖃᐅᔨᑎᑕᐅᓕᕆᖅᑐᑦ
ᐊᓯᖅᓂᒪᖅᑕᓕᒍᓐᓇᕐᓂᖅᓂᒃ ᐱᔪᒪᓕᒥᓂᒃ
ᐱᒪᓂᐊᖅᓂᒃ ᖃᓄᐃᓇᕐᔪᐊᖅᑎᑦᑐᓂᒃ ᒪᓕᒐᓂᖅᑎᑦ,
ᐊᒻᒪᓗ ᐅᑭᐅᖅᑕᖅᑐᑦ ᑲᑎᒪᔨᖃᑎᒌᖏᑦ
ᐊᖅᑭᓕᖅᖢᐅᑎᖃᖅᐅᓕᖅᑐᑦ ᐅᖃᖅᓂᒪᓕᒃᑯᖅᑐᑦ ᑲᓇᑕᑦ
ᒪᓕᒃᑯᐊᖅᑎᑦᑕ ᐊᖅᑭᓕᖅᖢᖅᑎᒃᑯᑦ ᑕᐃᒪᔪᖅᑯᑦ ᖃᓄᐃᓇᕐᔪᐊᖅᑎᑦ
ᓄᓇᖅᑭᑦ ᓄᓇᐃᖅ ᐃᓕᐅᓕᖅᑎᑕᐅᖅᓂᒪᓕᖅᓯᒪᔪᑎᑕᐅᖅᑐᖅ
ᑲᑎᒪᔨᖃᑎᒌᖏᑦ ᓄᓇᑦᓂᒃ ᐃᓕᐅᓕᖅᑎᑕᐅᖅᓂᒪᓕᖅᓯᒪᔪᑎᑕᐅᖅᑐᖅ
ᐊᑐᐃᓂᖅᓱᒃᑐᓂᒃ, ᒪᓕᐊᑦᑕᐅᖅ ᐅᑭᐅᖅᑕᖅᑐᑎᐅᑦ
ᑕᐃᒪᓐᓇ ᐃᓕᑦᓂᒪᔭᖅᑎᑦ ᒪᓕᒐᓂᒃ ᑕᐃᒪᓐᓇ
ᐃᓕᐅᓕᒥᓐᓇᖅᓂᖅᑎᑦᓂᒃ ᓄᓇᕐᔪᐊᖅᑎᑦ ᒪᓕᒐᓂᖅᑎᑦ
ᓇᖅᑎᓂᖅᓂᐊᓐᓇᖅᑕᐅᖅ, ᐊᒻᒪᓗ ᐊᑎᓂᒃ
ᒪᓕᒃᑯᐊᖅᑎᑦᑕ ᐊᖅᑭᓕᖅᖢᖅᑎᒃᑯᖅ ᑲᑎᒪᔨᖃᑎᒌᖏᑦ
ᐅᓇᐅᓂᒃᑯᑦᓂᑕ.

ᓴᑕᐱᓇ, 1979-ᖅᔪᑎᓪᓗᒍ ᐃᓄᐃᑦ ᑕᐱᖏᓐᓄᑦᓯᒪᔪᑎᑦ
ᑲᑎᒪᓕᐊᓂᐅᖅᑐᑦ ᐃᒃᓗᓕᑎᒥ. ᐊᒥᓂᒪᓗᓐᓇᖅᑐᒃ
ᖃᐅᔨᓪᓗᐊᑕᖅᑐᑦ ᐃᖅᑲᐅᐃᓕᖅᑎᖃᕐᓂᖅᑐᒃ
ᖃᓄᐃᔪᓐᓇᕐᒥᔪᖅ, ᐊᒻᒪᓗ ᐊᒥᓂᓄᑦ
ᖃᐅᔨᓴᕿᑎᖃᖅᓂᒪᔨᓪᓗᑎᒃ ᑎᑎᕋᖅᑕᐅᓂᒪᓕᐊᓂᑦ
ᐱᑎᑕᐅᓂᒪᔨᓪᓗᑎᒃ ᐃᓄᐃᑦ ᑕᐱᖏᓐᓄᑦᓯᒪᔪᑎᑦ
ᐃᑲᓕᐊᓂᑦ, ᑭᓯᓗ ᒪᓕᐊᑦ ᑲᑎᒪᓕᐊᓂᐅᖅᑐᑦ ᒪᓕᐊᒪᔨᖅᑎᑦ
ᐅᓇᓱᓂᒪᔨᓪᓗᑎᒃ ᐃᓄᐃᑦ ᑕᐱᖏᓐᓄᑦᓯᒪᔪᑎᑦ
ᑕᐃᒪᓐᓇ ᐃᓕᓴᓂᒪᔭᖅᑎᑦ ᒪᓕᒐᓂᒃ ᑕᐃᒪᓐᓇ
ᐃᓕᑕᕆᓐᓇᖅᓂᖅᑎᑦᓂᒃ ᐃᓄᐃᑦ ᑕᐱᖏᓐᓄᑦᓯᒪᔪᑎᑦ
ᐃᒪᓕᒃᑯᐊᖅᑎᑦᑕ ᐊᒻᒪᓗᓐᓇᖅᑐᑦ ᐃᓄᐃᑦ ᑕᐱᖏᓐᓄᑦᓯᒪᔪᑎᑦ
ᐃᒪᓐᓇᖅᑐᑦᑕ ᐊᒻᒪᓗᓐᓇᖅᑐᑦ ᐃᓄᐃᑦ ᑕᐱᖏᓐᓄᑦᓯᒪᔪᑎᑦ
ᑕᐅᓪᓗᑎᒃ ᐃᓄᐃᑦ ᑕᐱᖏᓐᓄᑦᓯᒪᔪᑎᑦ
ᐃᓄᐃᑦ ᑕᐱᖏᓐᓄᑦᓯᒪᔪᑎᑦ

ᐊᒻᒪᓗ ᐸᕐᓇᐅᑎᖅᑐᕐᓯᒪᓕᕆᐅᖅᑐᑦ
ᐊᑦᑭᐅᑎᒋᐅᐅᓪᓗᓂᓗ ᐸᕐᓇᐅᑎᓯᒪᓕᕐᒥᓘᓪ. (ᒪᓐᓇ
ᐅᖅᑲᓕᕆᔨᐅᐅᖅᑲᓐᓂᖅᓱᐊᖅᑐᑦ ᐅᓪᓚᓕᐊᑭᐅᖅᑲᓐᓂᖅ
ᑕᕐᓴᓂ ᐅᖅᑲᓕᒪᓚᖅᓂ). ᑕᒪᐅᑯᐊᓗ ᐃᓄᐃᑦ
ᓇᒥᔪᐅᒪᓴᖅᐳ ᑲᑎᖅᑕᕐᑎᑕᐅᓕᕆᐅᖅᑐᑦ
ᐊᕐᕕᐅᑦᑎᑦᔨᑎᓂᖅ ᐊᐅᓕᕐᓱᓕᔪᓐᓇᐅᔪᓂᓗ
ᑲᑎᖅᓕᐃᓕᓚᑎᓪ. ᓄᑦᖅ ᓄᓇᕕᒃᑯᑦ ᒪᕐᒪᐅᑯᑦᑎᓂᓪ
ᑲᒥᓕᓄᑦᓯᔪᖅᑐᑦ ᑲᑎᒪᔨᖅᑐᑎᑕᐅᓕᕆᐅᖅᑐᑦ
ᐅᖅᑲᐅᓱᐃᖅᑲᓂᖅᓯᓂᓗ ᐃᓄᐃᓂᓂ
ᐃᕕᖅᓯᔪᑎᖅᑲᓂᖅᓯᓂᓗ
ᐃᑲᓚᕆᓕᐊᑕᓪᓚᐃᓂᖅᓯᓂᓗ ᓄᑦᓂᓂ
ᐊᑐᐊᓚᖅᓂᖅᓯᓂᓗ ᑐᕆᐅᒪᑎᕐᓯᓕᕆᓕᐊᖅᓂᐅᑦ
ᒥᖅᓴᓄᐊᖅᑐ ᐱᕐᔪᑎᖅᑲᖅᑐᓂᓂ. ᐊᒻᒪᓗ ᒪᕐᒪᐃᓪᓗ
ᐃᓄᐃᓪᓗ ᑲᑎᒪᓕᕆᓂᕐᒥᖅᑕᕐᓯᓂᖅᑕᕐᓂᐅᓂᖅᓂᐅᓪᓂ
ᐊᑦᑭᐅᑎᐅᓕᑎᓐᓄᑦ. ᓄᑦᒥᖅ
ᐱᒋᐊᕈᑎᖅᑲᓂᕆᕕᓕᐅᖅᑐᑦ ᓄᑦᑦᔪᖅᓂᕆᔨᕐᑦᓗ
ᐅᑭᐅᖅᑕᕐᑐᑦ ᐃᓕᑕᒪᓕᐅᕈᒪᓕᓪᓗᓂᓂ.

ᐊᓯᔨᕈᑕᐅᔪᒪᕐᑦ ᐊᓯᔨᖅᑐᑎᓕᓕᖅᓯᓂᖅᓄᑦ ᑕᖅᑭᖅᑐ
ᐃᑲᖅᓯᒪᓕᑐᐊᖅᓪᓚᑦ. ᐊᐅᑐᐱᓗ, 1979-ᒥ,
ᓂᕈᐊᖅᑐᖅᑲᓕᓕᖅᓯᓂ ᐅᑭᐅᖅᑕᕐᑐᑎᒥ
ᒪᓕᒪᓕᐅᖅᑎᑎᐊᓕᓄᑦ ᑲᑎᒪᔨᐅᓕᕐᓴᓂᓄᑦ ᐊᒥᓲᒪᓚᑦᓂᓄᑦ
ᖃᓄᖅᓱᐃᔪᐃᓕᑐᖅᓂᑦ ᓂᕈᐊᖅᑕᑕᐅᓕᕐᖃᖅᑐᓂᓂ
ᒪᓕᒪᓕᐅᖅᑎᓄᑦ, ᐊᒥᓲᒪᓚᐅᓂᖅᓴᐅᓕᓄᑦ
ᖃᓄᖅᓱᐃᔪᐃᓕᑐᖅᓂᑦ ᒪᓕᔪᓂᖅᓴᐅᓄᑦ
ᑲᑎᒪᔨᐅᓕᕐᖃᖅᑐᑕᐅᓕᕆᓕᐊᖅᓂᐅᓪᓂ ᐊᒻᒪᓗ ᖃᓄᖅᓱᐃᓂᓄᑦ
ᒪᓕᔪᐅᑎᖅᑕᑕᐅᓕᕆᓕᐊᖅᓂᐅᑦ ᐃᓕᒪᓕᕐᑦ ᒪᑐᐃᓕᓴᐅᓕᕆᓕᐊᖅᓂᐅᑦ
ᓂᕈᐊᖅᑕᑕᐅᓕᕐᖃᖅᑐᑦᓂᓂ ᒪᓕᒪᓕᐅᖅᑎᓄᑦ. ᐊᒻᒪᓗ
ᒪᓕᒪᓕᐅᖅᑎᐅᓕᖅᓯᑕᐅᓕᖅᑐᑦ ᐊᒥᓲᓄᑦ
ᒪᓕᒪᓕᐅᖅᑎᐅᓕᐅᖅᑐᑦ ᑭᐃᔪᓂᒪᔨᐅᓕᖅᑐᑦ
ᐱᓕᕆᐊᓕᐅᖅᑕᒥᐃᓕᓄᑦ ᐊᑐᑭᓄᖅᓱᖅᑎᑎᓄᑦ ᓄᑦᓂᓪᓗ
ᐊᖅᑭᑭᔨᓕᓕᐅᐃᑦᑐᓕᖅᑎᑎᓄᑦ.

aegis, the gathering more resembled a government in its capital than a native lobby group. The main subjects under discussion were the developing work on the national constitution and the proposal for a Nunavut territorial government. For days Nunavut was discussed — in meetings, in halls, in long walks outside the smoky meeting room — and at last a detailed plan was adopted. (This will be discussed in detail in a later chapter.) But the Inuit gathered from communities in all parts of northern Canada also dealt with many of the most mundane and technical matters too. The new Commissioner of the NWT assured the Inuit of his desire to replace the former confrontation policies with co-operation and openness. Various joint government-Inuit committees were agreed to, as well. A new era had begun and the new north had been recognised.

The change was complete the following month. In October, 1979, elections in which the native movement for the first time endorsed participation, returned a new type of Legislative Assembly, one full of young and energetic native leaders and younger, more open-minded whites. This new Legislative Assembly lost no time in reversing and discarding many of the actions and positions of its predecessor.

NI, PIHO¾YAKTON HILAMI POYOKTOMILO KATIMAVIKMI — IHOMAGIYAT ILITKOHINIKTAINAKTOK. (KINGOVAKON TAMNA OKAOTAONIAKOK KINGOLIKMI.) ILATAOK INUIT KATIGHOKTOT KOYAGINAK NUNAININ TAMANIN KANATA OKIOKTAKTOININ HOLIAGILOAKTAIT AMIGAITOT AYIKOTAOPTAKTOTLO AYOKNATKIYATLO PIYOTIVALOIT. NOTAK KAMISINA NUNATIAM KATIMAYAKTOKATAOYOK AKALAOTITIAGHOGITLO INUIT HIMAOHIGHIYOMAYOHIKMINIK AYOGHOTIVALOIT ILITKOTITLO MALIKATINIGITLO ANGIGHIMANIGITLO. ALATKIT KAVAMALIKINIGITINUIT KATIMAYIGALANGIT ANGIGOTAOYOT, NOTAK ILITKOHIK AKMAKTOK NOTAKLO OKIOKTAKTOK ILITAGIMAYAOLIKTOK.

ALANGOHIGHAK INIKTOK KINGOLIKMI TATKIGHIONMI. OCTOBER MI, INUIT NIGOANNGALIHAKTOT AOLAYOTIGHAMIKNIK ILAPVLIOTIGHAMIKNIK, OTIGIAKTOK NOTAK MALIGALIOKTIT, INULGAMIT HIGAHOKTOT INUINAIT HIVONIOKTIGHAT INULGAMIOTKIYAOPLOTIKLO, IHOMATOTKIYAT KAPLONANIN. TAPKOA NOTAT MAIGALIOKTIOLIKTOT IHOAGHAILIKNAHANGITOT HOVALOKNIK HIVOLIMIK IHOMAGIYOITAINIK.

ᓄᓇᕗᑦ ᐊᐱᖓᓱᓕᕆᔨᒃᑯᑦ ᐊᒥᓱᑎᓪᓗᒥᑦ, ᓄᓇᓕᒃ ᐊᑕᐅᓯᐅᑎᓪᓗᒍ

1970 ᓄᖅᑭᐊᓂ ᓄᓇᕗᑦᐊᒥᒃ ᒪᓕᒐᓚᓂᓕᖅ ᐁᖅᑭᐅᑕᐅᓕᕆᓂᖅᑐᑦ ᐱᐅᓯᕗᖅᑐᑦ. ᐃᓕᓴᕐᓂᖅᑐᑦ ᑕᒪᒃᑯᐊᑦ ᑐᓂᓯᔪᖅᑐᑦ ᐊᑐᖅᑐᑦ ᐃᓄᐃᑦ ᑕᒪᒃᑯᐊᑦ ᐱᓕᕆᔨᒃᑯᑦ ᐃᓄᐃ

ᓇᓱᖅᑐᖃᖅᑎᑐᑕᐅᑕᐃᑦ ᐃᒪᖏᑕᐅᑕᖅᓯᐃᓐᓇᖅᑐᓂᒃ
ᐃᓄᐃᑦ ᓄᓇᕐᓂᓐ, ᑭᓱᐊᓂ ᒎᓐᓇ ᓄᓇ ᐊᑕᐅᓱᖅᑐᖃᖅᑎᑐᑦ –
ᖃᓄᒪᓂᑐᐊᖅᑐ – ᑕᑎᐅᖏᑕᐅᕐᑎᖅᑕᑐᑦᓯᓕᕐᑐᑦᔪᓕᕐᓂᓂᓐ.
ᑕᒪᓐᓇᐊ ᐃᓄᐃᑦ ᐃᓄᓇᓱᐊᓕᕆᖃᖅᑎᖅᑕᑎᑦᓯᑕ ᑕᑎᐅᒥᑦ
ᑕᒪᓐᓇᐊᑕᐅᖅᑐ ᑕᑎᐅᒥ
ᐅᖅᑭᐊᓗᐃᓂᐊᖅᑕᐅᓕᖅᖃᖅᑎᓕᓂᓂ ᐅᒥᐊᖅᓕᐊᓐᓇᑦᓗ
ᐱᓕᓚᐊᓚᐅᔪᒪᓕᑦ ᐱᑕᖃᐅᖅᓯᓕᒃᑐᓐᓇᒃ ᑲᓇᑕᒥᓗ
ᑭᓪᓕᐊᒥᓗ ᒪᓕᓗᑎᒍᑦ ᐊᐃᕐᐅᑎᑕᖃᖅᑎᖅᑕᑐᓕᒃᑐᓐᓇᒃ
ᐱᖃᓐᓇᖅᑐᐅᓕᖅᓯᓕᒃᑐᓐᓇᒃ ᐅᑭᐅᖅᑕᖅᓯᒃᓯᓕᒃᑐᓐᓇᒃ
ᐱᖃᓐᓇᕐᑐᐅᓕᖅᓯᓕᒃᑐᓐᓇᒃ ᑕᒪᓐᓇᐊ ᐅᒪᓕᕐᓂᖅᓯᒃᓗ
ᑕᒪᓐᓇᐊᓗ ᓚᕐᒪᓐᓇᐊ
ᐊᑐᐊᓚᓕᐅᑎᑎᒋᐊᖃᖅᑎᖅᑕᖅᑐᓕᕐᓂᕐᒥᑦ
ᑭᖑᓂᖅᑕᐊᐅᑎᖅᑐᓕᕐᓂᓐ ᐱᑕᖃᖅᑎᐊᖃᖅᑎᖅᑕᖅᑐᓕᒃᑐᓐᓇᒃ.
ᐃᓄᐃᑎᑦ ᓱᓇᐃᓐᓇᓕᒫᑦ ᐱᓕᓚᐊᓚᐅᔪᒪᓕᖅᓯᐅᑎᓕᒃᑐᓐᓇᓐᓗ
ᓚᕐᓚᐅᑦ ᐱᔪᒪᓕᕐᓂᓐ. ᑕᐃᒪᓗ ᐃᓄᐃᑦ
ᐱᓕᕐᑕᓕᐊᓱᒪᓕᖅᓯᓕᒃᑐᓐᓇᒃ ᓚᓐᓇᖅᑐᓂᒃ ᐃᓕᓴᕐᓂᖅᓯᓕᒃᑐᓐᓇᒃ
ᓄᓇᕗᒻᒥᐅᑦ ᐊᑐᐃᓐᓇᖅᑐᖃᖅᑎᖅᑕᓕᕐᓂᓕᒃᑐᓐᓇᒃ ᑕᒪᓐᓇᐊ
ᓄᓇᐃᑦ ᓇᒥᓂᖅᑕᑎᓚᐅᔪᓂᓚᐅᖅᑎᑦᑕ
ᐅᖅᑲᖅᑎᒋᐅᖅᑲᖅᑕᖅᓯᓐᓄᓐᓚ ᐃᓄᐃᑦ ᓄᓇᐃᓐᓇᖅᑐᑦ
ᓄᓇᒋᕆᓯᐊᖅᓂᐅᑦ ᒥᖅᓂᓄᑦ ᐱᓚᐃᑎᖅᑲᖅᑐᓕᒃᑐᓐᓇᒃ
ᑲᓇᒪᓂᓂᖅᔨᓐᓗ ᐊᐊᑦᓯᓂᖅᑲᖅᑐᓂᒪᓕᒫᓕᒃᑐᓐᓇᒃ
ᐅᑭᐅᖅᑕᖅᑐᑎᑦᓯᑕ. ᑕᒪᓐᓇᐊ ᐃᓄᐃᑦ ᐊᑐᓕᐊᖅᑲᐅᑎᑦᑕ
ᑲᑐᓴᖅᑲᑎᑦᓯᓂᓯ ᐁᖅᑭᓚᐅᓴᖅᑕᖅᑐᓕᒃᑐᓐᓇᒃ ᓄᓇᓕᒃ
ᓄᓇᕐᓂᖅᑕᖅᑐᑎᑦᓯᓂᓯ ᐊᐃᑦᓯᓂᓯᖅᑲᖅᑐᓂᒃᑐᓐᓇᒃ
ᑲᓇᒪᓂᓂᔨᓐᓗ ᐊᐃᑦᓯᓂᓯᖅᑲᖅᑐᓂᒪᓕᒫᓕᒃᑐᓐᓇᒃ
ᐅᑭᐅᖅᑕᖅᑐᑎᑦᓯᑕ. ᑕᒪᓐᓇᐊ ᐃᓄᐃᑦ ᐊᑐᓚᐃᖅᑲᐅᑎᑦᑕ
ᑲᑐᑦᓯᓕᕐᓂᖅᑕᖅᑐᑎᑦᓯᓂᓯ ᓄᓇᕗᒻᒥᐅᑦ ᐱᓕᕐᓂᖅᑕᖅᑐᑎᑦᓯᓂᓯ
ᐃᓄᐃᑦ ᓄᓇᕗᒻᒥᐅᑦ ᑕᑯᓂᖅᑐᑎᑦᓯᓂᓯ ᐱᓕᕐᓂᖅᑕᖅᑐᑎᑦᓯᓂᓯ
ᐃᓄᐃᑦ ᓄᓇᕗᒻᒥᐅᑦ ᐱᓕᕐᓂᖅᑕᖅᑐᑎᑦᓯᓂᓯ ᐅᑭᐅᖅᑕᖅᑐᑎᑦᓯᓂᓯ
ᐃᓄᐃᑦ ᓄᓇᕗᒻᒥᐅᑦ ᐱᓕᕐᓂᖅᑕᖅᑐᑎᑦᓯᓂᓯ ᐅᑭᐅᖅᑕᖅᑐᑎᑦᓯᓂᓯ
ᐃᓄᐃᑦ ᓄᓇᕗᒻᒥᐅᑦ ᐱᓕᕐᓂᖅᑕᖅᑐᑎᑦᓯᓂᓯ ᐅᑭᐅᖅᑕᖅᑐᑎᑦᓯᓂᓯ
ᐃᓄᐃᑦ ᓄᓇᕗᒻᒥᐅᑦ ᐱᓕᕐᓂᖅᑕᖅᑐᑎᑦᓯᓂᓯ ᐅᑭᐅᖅᑕᖅᑐᑎᑦᓯᓂᓯ
ᐃᓄᐃᑦ ᓄᓇᕗᒻᒥᐅᑦ ᐱᓕᕐᓂᖅᑕᖅᑐᑎᑦᓯᓂᓯ ᐅᑭᐅᖅᑕᖅᑐᑎᑦᓯᓂᓯ
ᐃᓄᐃᑦ ᓄᓇᕗᒻᒥᐅᑦ ᐱᓕᕐᓂᖅᑕᖅᑐᑎᑦᓯᓂᓯ ᐅᑭᐅᖅᑕᖅᑐᑎᑦᓯᓂᓯ

However, the fundamental facts remained. The NWT was a very large area, encompassing two principal cultural groups living in two distinct geographical regions. A committee of the new Legislative Assembly, the Unity Committee, reported in October, 1980, that the people of the north, particularly the native people, were seriously alienated from the territorial government system which had developed. A principal cause was the extent of the area governed and the different styles, hopes and conditions of the people in those two areas. The tree-line was not just a climatic boundary.

North of the tree-line was the maritime culture of the Inuit, only one of whose communities — Baker Lake — did not have a significant coastal orientation. Not only did Inuit still live from food harvested from the seas, but the rapidly developing offshore resources and shipping technologies, and the national and international legal disputes over the regulation of arctic waters and the species which inhabited them, demanded a different set of policies and priorities from governments. The revival of Inuktitut as the main language, for all purposes private and public, made demands on the delivery of public services. And the con-

LIKINIGATA, ILITKOHINIGHIMAYOK KAVAMALIKINIGOM ILITKOHIANIK. INUIT NUNAMIKNI HIVOLIGHOIYIT IHOAGHAIHIMANGINAKTOT NUNAT MANIKAOTIGHAINIK PILAYAMIKNIK KOAPMIKON, KIHUMITAOK AKONI IGHIVAVAKTOT TAKIYONI KATIMANIKNI TILIYAOHIMAYOTLO ANGINIGIT HAVAKVIVALOIT AKIMAYOTIKAGAHOGITOTIK IHOAKNIGHAITIGON NALVAGHIOKNIGHATLO PIVALIANIGHATLO PIVALIANIGHATLO ATOKTAOYOGHAT. ATOGIKTAGHALOANGANIK ATANIKAKVIATA NUNAVUT NUNAITA ILITOGIMAYAOYOK KAPLONT KAVAMAININ OKIONI HIVOLIKNI TAIMANI. KIHIMI TAYA PIYOTA AKLIOYOMIKTOK. KATIYOTIGIYAT INUITA NUNAVUT KAPLONANON OATATALO NAPAKTOKAKNIGOM PIYPTIKAKLOAKTOK NANMINIK ATANIKTOIYOTIGHAMIK TONIKTOYOMIK PIGHAMAKTIGINIKLO MANIKAKNIGHAM AOLAYOHIANIKLO ILITKOHIATA.

1960 MI NUNAVUT NUNA ILOLIKAKTOK MIKIYONIK INITOKLIKNIK AKLIOYOMITAKTONIK INUNIKPALIAGAMIK HANIVANIN KITONNGAGINIKLO AOLAYAKTONIK NUNANI ANGOTIGHAGHIOKTOTNIK. NONGOANI 1960 TIT NOTAT NUNAT AOLAGOTIVALIAYOT AHININ INUNIKTIGHOTIK, AYOGHAOTIKAGHOTIK NAYOGAGHAONGITONIK. TAHAPKOA TAMINGITOLOGIT, MALGOK MIHIKNAGHIYOK. KIVOLIK AYOKNAILGOK OVA KILAMIK INUIT INUGIAGHILIGAMIK NOTANGOVALAGHOTIK, INULGAMIONIGIT NALITA HONGIOTILAGHOTIK KIKAOLILAKILAGHOTIKLO HLIYAGHAVALONIN. TAPKOA NTAONIGIT, ILAGNAITOT HONAVALOKNIK, TAO-

1960-ᐅᑎᓕᑦ ᓄᓇᕗᑦ
ᓄᓇᕐᓚᐤᒍᕐᓚᐅᕐᓗᐊᖅᓄᑎᐅ
ᑎᑭᑕᐅᓪᓚᕐᓴᖅᑕᓪᓚᐅᖅᓴᓪᓕᖅ ᓄᓇᐤᑦ
ᐃᓄᒋᐊᖅᓪᓚᕐᓴᓗᑎᐅ ᑲᑎᕐᓴᖅᓴᓪᓚᐅᖅᓴᓪᓕᖅ
ᓄᓇᕆᖅᓴᓪᓚᕐᓴᓗᑎᐅ ᓄᓇᕐᓂᓪ. 1960-ᐅᓪᓗ
ᓄᐤᒍᐊᓂ ᐊᒥᓗᐤᒍᖅᓴᓪᓚᐅᓂᑕᐤᑦ
ᐱᑕᖅᐅᓵᒪᓚᓪᓕᖅᓄᑎᐅ, ᐊᓵᒪᓗ ᑭᓗᐊᓂ
ᐊᐅᐅᐤᒥᓪᐅᑐᖅᑕᖅᓴᓪᓕᖅᓴᓪᓕᖅᓗᓪᓕᖅᓴᓪᓕᖅ. ᓗᓪ
ᐊᐅᐅᐤᒥᓪᐅᑭᐅᓪᓕᖅᓴᓪᓕᖅᓗᓪᓕᖅ
ᐱᑕᖅᑭᓪᓂᑕᓗᒍᓗᒪᐤᐅᖅᓄᓇᕐᓂᓪᓕᖅᓴᓪᓕᖅ, ᒪᕐᑐᐤᓂᐅ
ᐃᓇᐤᒥᖅᑕᐅᓗᓗᒍᓗᒪᐤᐅᖅᓴᓪᓕᖅᓗᓪᓕᖅᓴᓪᓕᖅ. ᑕᒪᐅᐊᐅ
ᐱᓕᕐᓴᓪᓚᕐᓴᓗᒍᓗᒪᐤᐅᖅᓴᓪᓕᖅᓗᓪᓕᖅᓴᓪᓕᖅ
ᐃᓕᓴᐅᓪᓚᐅᖅᓴᓪᓕᖅᓗᓪᓕᖅᓴᓪᓕᖅᓗᓪᓕᖅᓴᓪᓕᖅ
ᐱᓕᕐᓴᓪᓚᐅᖅᓴᓪᓕᖅᓗᓪᓕ

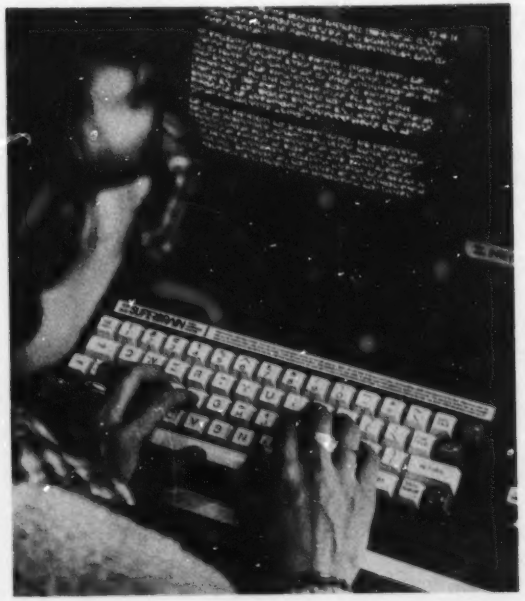
ᒐᐅᑯᐊ CARROTHERS ᐊᑐᓵᑯᒧᒪᓕᐅᕐᓂᒧᒪᓗᐃᑦᑐᓂ
ᒪᓕᐅᑕᐅᓵᑎᐅ. ᑕᒪᐅᑯᐊᓗ ᐅᓇᓕᐃᓂ
ᑲᑎᒪᓗᒋᓚᐅᐅᓵᑎᐅ ᑕᒪᐅᑯᓂᐃᒪ
ᐱᓕᓚᐊᖏᓴᑲᐅᑯᑯᐅᓵᑎᐅ - ᐃᒡᓗᑕᓚᓂᕐᒧᑦ,
ᐅᒪᓴᓂᓂᐅ ᐊᐅᓕᕐᓂᓂᒡᑦ ᐱᓕᓚᓗᐅᓴᐃᔪᑦ, ᓇᓇᓕᐃᓂ
ᐱᵃᓕᒧᐊᖅᕿᒪᓕᐃᓂᐅ ᐱᓕᓚᓗᐅᓴᐃᔪᑦ, ᑲᑎᒪᓗᐃᑦᑐᓂ, ᓯᓚᓗ
ᑕᒪᐅᑯᐊᓗ - ᓇᓇᓕᐃᓂ ᑲᑎᒪᓗᐅᓂ ᐊᒻᒪᓗ ᓇᑦᓯᓕᐃᑦ
ᒪᵊᓇᐅᓴᐅᑦ ᓇᓇᐃᑦ ᐊᐃᐅᑐᓂᒪᓂᐃᕐᓂᒧᒪᑦ
ᑭᒃᑯᐅᑐᐅᓕᐅᑯᓗᓂᐅ ᑲᑎᒪᓴᐊᑎᖅᑲᓕᑯᓗᓂᐅ ᓇᓇᓕᐃᓂ
ᐊᑲᐅᐃᕐᓂᐅᑐᐅᓴᐅᓴ ᐱᓴᐊᑎᓕᓗᓂᒡᑦ
ᑐᓴᐅᒪᐃᓕᐊᓂᐅᓗᓂᐅ,
ᑲᑎᒪᐃᓇᓚᐊᖅᑲᖅᑕᑦᓂᐃᕐᓇᓕᓗ
ᐱᑐᓚᐊᑐᒪᓚᐃᓂᐃᕐᓇᓕᓂᐅ ᐊᐅᓴᓕᓚᖅᑲᑕᑦᓗᓂᐅ
ᑲᑎᒪᓴᐅᖅᑲᑕᐅᓴᐅᑦ. ᐊᒻᒪᓗ ᑲᑎᒪᓴᖅᑲᓂᐅᓗᓂᒡᓗ
ᑕᒪᐅᑯᓂᐃᒪ ᓇᓇᐃᑦ ᐊᐃᐅᑐᓂᒪᓂᐃᕐᓂᒧᒪᑦ
ᑭᒃᑯᐅᑐᐅᓴᐅᑦᓂᐃᕐᓇᓕᓂᐅ,
ᐊᓴᐅᑎᑕᐅᓂᖅᑲᖅᓯᐊᓇᓂᐅ -
ᐊᒥᓱᓕᑦᑐᓄᑎᑕᐅᓕᐅᑯᓗᓂᒡᓗ ᐱᒍᒪᓴᓕᓂᓗ
ᑭᒧᒍᓕᓚᐅᑕᐅᓴᐃᓚᐅᑯᓗᓂᐅ ᓯᓚᓗ
MACKENZIE VALLEY-ᒥ ᐱᓕᓚᐊᑎᒧᓴᐅᓴᓕ
ᒧᓴᓚᑯᐊᐅᑎᑕᐅᓴᐅᑯᐊᓗᓂᐅ, ᐊᒻᒪᓗ
ᓇᓇᓕᒧᐊᒥᐅᑯᖏᑎᒥᑐᓄ,
ᒪᓕᒪᑯᓕᒧᐊᑯᑎᑕᐅᓕᐅᕐᓇᐅᓴᑯᓗᓂᐅᑕᐅᑯ.

ᑕᒪᐅᑯᐊ ᓇᓇᓗᒥᐅᑕᒪᓚᐃᓕᐊ ᐊᐅᓴᓕᓂᐅᑐᓄᐅᒪᓚᐅᑭᐅᓴᓄ,
ᑭᒧᐊᓂ ᐊᐅᓴᓕᓂᐅᓂ ᐱᑕᖏᑦᓂᑐᓄᐅᑯᐊᐅᓴᐃᓂᓗᓂᐅ
ᐊᐃᐅᒧᒪᓗᐊᑦᓂᒪᑕᓂᓗᓂᐅ.
ᑕᒪᐅᑯᐊᓗ ᓇᓇᓗᒥᐅᑕᒪᓚᐃᓕᐊ ᐊᐅᓴᓕᓂᐅᑐᓄᐅᒪᓚᐅᑭᐅᓴᓄ,
ᑭᒧᐊᓂ ᐊᐅᓴᓕᓂᐅᓂ ᐱᑕᖏᑦᓂᑐᓄᐅᑯᐊᐅᓴᐃᓂᓗᓂᐅ
ᐊᐃᐅᒧᒪᓗᐊᑦᓂᒪᑕᓂᓗᓂᐅ.
ᑕᒪᐅᑯᐊᓗ ᓇᓇᓗᒥᐅᑕᒪᓚᐃᓕᐊ ᐊᐅᓴᓕᓂᐅᑐᓄᐅᒪᓚᐅᑭᐅᓴᓄ,
ᑭᒧᐊᓂ ᐊᐅᓴᓕᓂᐅᓂ ᐱᑕᖏᑦᓂᑐᓄᐅᑯᐊᐅᓴᐃᓂᓗᓂᐅ
ᐊᐃᐅᒧᒪᓗᐊᑦᓂᒪᑕᓂᓗᓂᐅ.
ᑕᒪᐅᑯᐊᓗ ᓇᓇᓗᒥᐅᑕᒪᓚᐃᓕᐊ ᐊᐅᓴᓕᓂᐅᑐᓄᐅᒪᓚᐅᑭᐅᓴᓄ,
ᑭᒧᐊᓂ ᐊᐅᓴᓕᓂᐅᓂ ᐱᑕᖏᑦᓂᑐᓄᐅᑯᐊᐅᓴᐃᓂᓗᓂᐅ
ᐊᐃᐅᒧᒪᓗᐊᑦᓂᒪᑕᓂᓗᓂᐅ.

nation, at least of the European Canadian nation. It has been too easy for the descendants of the powerful French and British empires to overlook the fact that they, too, do what they do because of long-rooted cultural attitudes.

The second factor in Nunavut's internal political development has been the development of local and regional public bodies, as well as experience gained in territorial and national politics. Starting with co-ops and community radio stations, the development of local bodies accelerated in line with the Carrothers recommendations. Local special-purpose bodies — for housing, game management, community centre management, for instance — as well as community councils and then the more recent regional councils bringing together community leaders to discuss common problems, have proliferated to the point that many Inuit groan at the number of meetings they must attend in any given week. As well, through the regional and national Inuit organisations, Inuit have been able to voice their own concerns on wide-ranging matters and not just within the confines of limited mandates. The scattered population of the camps of old now meet and live together in settled communities, and have worked their way through many new structures to recover more control of their own lives. But at the territorial level where decisions must be resolved, they are blocked — a permanent minority whose interests always take a back seat to Mackenzie Valley development, and like all other NWT residents, lacking responsible government.

The several regions of Nunavut have their own characteristics, but are united by more than divides them. The Mackenzie Delta area was the scene of the first large-scale arctic development, from the building of the town of Inuvik to the Beaufort Sea oil and gas activities. It experienced the largest influx of southern, non-Inuit people at a time when protection of cultural and environmental values was little considered or understood by govern-



AKNIKMI KATIMAVIGHATIK. ILAGIPLOGIT NUNALATLO NUNAKYOITLO INUIT KATOYIKATIGINGITA IKAYOGHIOTINAHOGITPAGAIT ATAOHIVIGHIMANAHOAGHOTIK PINAHOGITPAGAIT ILA TAPKOTIGONA INUIT NIPTIK TOHAGIOTIVAMATIGIK IHOMAGIYAMIKON ANGINIVALOKTIGON TITIGAGHIMAYOINAONGITOTIGON. APTATAKIHIMAYOT INUIT INITOKLIVALOKNI ATOKTAOVAKTOTOKANI INGILGA TAYA KATITPALIGHOTIKLO NOATKATIGILIGHOTIKLO INITOKLIOKTAOYONI, HIVOMOKTOKPALIALIGHOTIKLO ATOLIKPALIAPLOTIK AMIHONIK ILITKOTINIK NOTANIK AOLALIKPALIAPLOGITLO INUTITIK. KIHIMI AVIGHIMANIGOM ILITKOHIAGON IHOMALIOGOTIGHAT INIGIAKAGANGATA, APKOTAILITPAKTOT — AMIGAITPALANGINAMIK HOLIYOKALITOAGANGAN TONOLIOYOYALIKPAKTOT KOGOM PIVALIYOHIAGON, AYIKOHIGHOGIT TAMAITA NUNATIAKMIOT, KAVAMALIKOTIKANGINAMIK.

KIHIMI ATAOHIVIGHIMAYOT AMIAITKIYAININ AVIKTAOHITNIN. KOGOM PANGATA NUNA HIVOLIKON OKIOKTAKTOMI PIVALIAVIOYOK, IKLOKPIVIOLIAHIAGON INUVIOM TAGIOMON OGHOKYOAGHIGHOTIKLO KASALIGHIGHOTIKLO. TAHAPNALO ILITOGIPLONI KAPLONAT ILITKOHINIK AMIHOVALANIK, KAPLONAT TALVONA MONAGHI-

ᑭᓱᖏᖅᓯᐅᑦᑐᖅᑐᓂᓗ. ᐊᕐᓚᓗ ᒪᓕᓂᒥᐅᑦ ᑎᑭᑕᐅᓂᖅᓴᐃᔪᖏᑦᑕᐅᓯᓚᕐᔪᑦ ᖃᐅᔨᓴᓂᒥᐅᑐᓂ ᑕᒪᓐᓇᐅᑦ ᐊᓂᔪᓂᖅᑐᑦ ᐃᓂᓴᐅᑦ ᐃᓂᓴᐅᑦ ᖃᐅᔨᓴᓂᖅᑐᑦ ᐅᑭᐅᐅᒪᔪᑦᑕᐅᓯᓚᕐᔪᑦ ᑲᑎᕕᐅᓇᓂᐊᕐᓂᖅᑐᑦ ᓯᓚᐃᓐᓇᖅᑐᑦ ᓴᓇᔨᓂᖅᑐᑦ ᐃᓂᓴᐅᑦ ᐃᓂᓴᐅᑦ ᐊᑎᖃᕐᓂᖅᑐᑦ ᓯᓚᐃᓐᓇᖅᑐᑦ ᑕᐃᒪᓐᓇᐅᑉ ᑕᐃᒪᓐᓇᐅᑉᓯᒪᓕᖅᑐᑦ. ᐊᐅᓚᑦᑎᐊᖅᑐᑦᓴᓂᐅ ᒪᐅᐊᐃ ᐅᑭᐅᓯᐊᑎᑎᑐᒍᑦ ᓄᓇᒥᕐᓚᐅᓯᕐᓂᒥᐅ ᐱᒋᐊᖏᓐᓄᐊᖅᑐᑦᓴᓇᔨᓴᒥ ᐃᓄᐃᓂᑦ ᐅᑭᐅᑦᑕᕐᓂᓴᓐ ᐱᒋᐊᖏᓐᓄᐊᖅᓯᐅᓂᖅᓄᑦ, ᑕᒪᐃᐊᐃ ᒪᓕᒪᓂᑦ ᐊᑐᐊᒪᓕᕐᓂᓴ ᐱᓕᕆᐊᓂᖅᓴᓂᓴ ᐱᓕᕆᐊᓂᖅᓴᓂᐅᓂᖅᓄᑦ ᐃᓄᐃᓂᑦ ᐅᑭᐅᓯᐊᑎᑎᑐᒍᑦ ᐃᓄᐃᓂᑦ ᐅᑭᐅᓯᐊᑎᑎᑐᒍᑦ ᑕᐃᒪᓐᓇᐅᑉ ᑕᐃᒪᓐᓇᐅᑉᓯᒪᓕᖅᑐᑦ. ᐊᐅᓚᑦᑎᐊᖅᑐᑦᓴᓇᔨᓴᒥ ᒪᐅᐊᐃ ᐅᑭᐅᓯᐊᑎᑎᑐᒍᑦ ᓄᓇᒥᕐᓚᐅᓯᕐᓂᒥᐅ ᐃᓄᐃᓂᑦ ᐅᑭᐅᓯᐊᑎᑎᑐᒍᑦ

ᓄᓇᕗᑦᔪᓐᓇᖅᑕᐅᓂᒡᓗᒍᓪᓚᕐᓂᑦ ᑕᒪᐃᓐᓇᐃᓕᓴᕐᓂ ᐃᓄᓕᓐᓄᑦ ᑲᒪᒋᔭᖅᑲᑦᓗᒍᓪᓚᒪᓕᒃᑕ ᐊᐅᓚᑦᔨᓕᓐᓂᒃᓴᓐᒃ ᐃᓄᐃᓂᒃ ᓄᓇᕗᑦᓂᒋᐅᓂᒃ. ᐊᑯᓂᒃᑲᓪᓚᐅᓂᖅᓴᖅ ᐃᓄᐃᓂᖅ ᓄᓇᕗᑦᒐᒪᓐᓇᖅ ᐱᔭᐊᓪᓚᐅᓂᖅᓴᓂᖅᓄᓪᓚᖅ ᐃᓄᐃᓂᖅ ᓄᓇᕗᑦᐋᒪᓐᓇᖅ ᐱᔭᐊᓪᓚᐅᓂᖅᓴᓂᖅᓄᓪᓚᖅ ᑲᑎᒪᓐᓇᖅᓴᖅ ᐃᓄᐃᓂᖅ ᐃᓕᓴᐃᓇᓯᓂᖅᓴᖅ ᐱᔪᓐᓇᖅᓯᓂᓗ. ᑕᐃᒪᓕ ᑕᒪᐃᓐᓇᐊᖅ ᐊᑐᖏᓕᒫᓂᖅᓴᖅ ᐃᓄᐃᓂᖅ ᑕᐱᖏᓐᓄᐃᓇᓯᓂᖅ, ᐊᒻᒪᓗ ᑕᒪᐃᓐᓇᐊᖅ ᓄᓇᕗᑦᐊᖅ ᑲᑎᒪᓐᓇᐃᓂᖅ ᑲᑎᒪᓂᖅᓴᖅᑕᐅᓂᖅᓴᓂᖅᓄᓪᓚᖅ ᐊᒻᒪᓗ ᑕᒪᐃᓐᓇᐊᖅ ᓄᓇᕗᑦᐊᖅ ᒪᓕᒪᓐᓇᖅᓴᖅᑕᐅᓂᖅᓴᓂᖅᓄᓪᓚᖅ ᐊᒻᒪᓗ ᒪᓕᒪᓐᓇᖅᓴᖅᑕᐅᓂᖅᓴᓂᖅᓄᓪᓚᖅ ᐃᓄᓐᔪᐊᑎᒥᓂᖅ ᒡᓕᓂ ᐅᑭᐅᓂᖅᑕᖅᑐᒥᐅᓂ ᐃᑲᓗᒃᑲᓪᓚᐅᓂᖅᓴᖅᑐᑦ, ᑕᐃᒪᓕ ᐃᓄᐃᓂᖅ ᐃᑲᓗᒃᑎᒍᓐᓇᖅᓯᓂᖅ ᐃᓕᓴᐃᓇᖅᑐᑦᓗ ᓯᓯᑕᐅᓂᖅᓄᑦᓴᓐᓇᖅᑕᐅᓂᖅᓴᓂᖅ ᐃᑲᓗᒃᑎᒍᓐᓇᖅᓯᓂᖅᓄᑦᓴᓂᖅ.

ᐃᓄᐃᓂᓗ ᓴᓇᓕᓂᒥᕐᒪᓂ ᑲᑐᐅᖅᑲᑎᒃᓴᒍᓂᖅᓄᑦᓴᓂᖅ ᓄᓂᔨᓪᓚᓕᐊᓕᖅᓂᓗᒃ. ᑲᓇᑕᒥ ᑲᑐᐅᖅᑲᑎᒃᓱᒪᓕᐊᓂᖅ ᑲᑎᒪᓂᓗ ᑕᒪᐃᓐᓇᐊᖅ ᐃᓄᐃᓂᖅ ᐱᔪᓐᓇᖅᑕᐅᓂᖅᓴᓂᖅᓄᓪᓚᖅ ᐊᒻᒪᓗ ᐅᖃᖅᑲᑎᒃᓴᓂᖅᓴᓂᖅᓄᓪᓚᖅ ᐃᓄᐃᓂᖅ ᐱᔪᓐᓇᖅᑕᐅᓂᖅᓴᓂᖅᓄᓪᓚᖅ ᐊᒻᒪᓗ ᐃᓄᐃᓂᖅ ᐱᔪᓐᓇᖅᑕᐅᓂᖅᓴᓂᖅᓄᓪᓚᖅ

ᐅᖃᐅᓯᓗᐅᖃᓕᓚᖅᓄᑎᑦ ᑲᑎᒪᓐᓇᐅᑎᓕᔪᓐᓇᖅᑐᑦ ᑕᐃᒪᓕ ᑕᒪᐃᑯᐊ ᐃᓕᓴᕐᓂᖅᑕᐃᔨᖅᑐᑦ ᐃᓄᐃᑦᓄᑦ ᐅᖃᐅᓯᑐᖃᖅᑐᓂᒃ ᐱᔪᓐᓀᓕᓚᖅᑕᐅᔪᓂᒃ ᖃᐅᔨᔪᓕᓐᓂᑕᐅᔪᓂᒃᓄᑦ. ᑭᓯᐊᓂ ᑕᐃᔨᓴᐅᓇᐊᖃᖅᓯᓐᓄᑦ ᐃᓄᐃᑦ ᓴᖅᑭᑎᓂᒃ ᐊᑐᕐᓂᖅᓯᐊᓂᖅ ᐃᓄᐃᑦᓄᑦ

ᓄᓇᕗᑦᑭᓚᐅᖏᓪᓗᒍ ᑐᓴᕐᕕᖏᓐᓄᑦ

ᓄᓇᕗᑦᑭᓚᓪᓚᕆᓪᓕ ᑐᓴᕐᕕᐅᑎᓂᐅᔪᓕᐅᕙᓪᓕᒪᔪᓕ ᐃᓄᐃᑦ
ᑕᐱᖃᓐᓇᕐᑐᐃᓐᓇᖅ ᐊᑯᓂᓪᓚᑎᐊᑐᖅ
ᐱᓕᕆᔨᑎᖃᕐᓄᓪᓕᒪᓕᒃᑐᑎᒃ ᓄᓇᓕᖏᓂᐅᓕᐅᓂᖅ ᐊᓕᔪᐃᓐᓂᓪᓕᒃ
ᐅᑭᐅᖅᑕᕐᓗᑎ ᑲᑐᔨᖃᑎᒋᐊᓕᖏᓂᖅ. ᑕᐃᒪ
ᐅᖃᐅᓕᕆᐅᓕᒪᓚᒃᑕ ᓕᕐᔪᐊᓂ ᑕᖅᑯᐊ ᐅᖃᐅᓕᖅᑭᒪᐃᓪᓕ
ᑕᒪᓐᓇ ᐊᓄᐃᖅᓚᒃᑕ ᐱᓕᐅᔪᒪᓕᕆᓚᐅᖃᓚᒃᑕ ᓄᓇᑦᑕ
ᐅᖃᓚᒋᔭᐊᖏᓂᖅᓄᑦ ᐅᐊᑦᓂᕐᑎᐅᓂᖅ, ᐃᓕᖏᑯᓚᒋᖏᓐᓄᑦ
ᐊᕐᓚᑦᑕᓚᖅᓂᖅᓄᑦ, ᐊᐅᑕᑕᐅᓂᕆᐊᖃᖅᖢᖅᓄᑦ
ᓚᕿᒪᓕᓂᖏᓐᓄᑦ
ᐃᖃᓗᐱᐅᒪᓂᖃᖅᑲᖃᖅᓯᓚᐅᖃᖅᖢᖅᑕᒃᑭᖅᑕ. ᐊᖏᓚᓗ
ᓄᓇᕗᑦᑐᖃᖅᑕᑦ ᑕᐃᒪᓐᓇ
ᐃᖃᓗᐱᐅᒪᕕᐊᓕᒪᓐᓇᖅᑐᑦᓯᓚᑦᑎᓪᓗᒍ.

ᐃᓄᐃᑦ ᐃᖃᓗᐊᓂᔪᓐᓇᖅ ᓄᓇᕗᑦᑭᓚᓂᕐᓂᓄᑦ
ᐅᖃᖅᑎᑦᓯᖅᑕᑦᓯᓚᕐᓚᒃᑕ ᐊᑐᐊᒋᐅᓄᑦ
ᓴᖃᓄᑭᓵᔪᓐᓇᖅᑐᑎᒃ ᐊᑐᐊᒋᐅᓄᑦ ᑐᓴᕐᕕᐅᑎᓂᒃᓴᓄᑦ
ᑭᓱᐊᓂ ᒪᓐᓇ ᑐᓴᕐᕕᐅᑎᓂᓴᖅᓯᒪᓕᒃ
ᖃᐅᔨᓴᖅᑕᐅᕈᓕᐊᕈᒪᔭᐃᓐᓇᓕᖅᑕᓄᑦᓯᓚᑦᑎᓪᓗᒍ
ᐊᑐᐊᒋᐅᓄᑦ. ᑕᒪᑦᐊᐊ ᐃᓄᐃᑦ ᐱᔪᒪᓕᐅᓕᒪᓚᒃᑕ
ᐊᖏᐅᓂᓕᐅᑎᑎᓂᓴᓂᑦ ᐊᕐᓇᑭᓕᐅᔨᓴᖅᑭᑦᓯᓚᑦᑎᓪᓗᒍ
ᓄᓇᓂᓐᓂ, ᑕᒪᓐᓇ ᐃᓕᓴᐃᓂᓂᓐᓄᑦ
ᐃᖃᓗᐱᐅᒪᕕᐊᕈᓕᐅᕙᓐᓂᑦ ᐱᓕᕆᓂᓪᓚᑦᑎᓪᓗᒍ
ᐃᓂᒪᓕᐅᑎᑲᓂᖃᖅᑐᓂᓐᓂᑦ ᓴᓐᓂᑦᑐᖃᖅᑐᑦ ᐊᖏᓚᓗ
ᓄᓇᓂᓐᓂᑦ ᑕᒪᓐᓇ ᐃᓕᓴᐃᓂᓂᓐᓄᑦ
ᐃᖃᓗᐱᐅᒪᕕᐊᕈᓕᐅᕙᓐᓂᑦ ᓄᓇᑦᑕ ᑕᒪᑦᐊᐊ ᑕᒪᓐᓇ
ᐃᓂᒪᓕᐅᑎᑲᓂᖃᖅᑐᓂᓐᓂᑦ ᓄᓇᓕᖏᓂᐅᓕᐅᓂᖅ ᑕᒪᓐᓇ ᑕᒪᑦᐊᐊ
ᓄᓇᕗᑦᑭᓚᐅᖏᓪᓗᒍ ᑕᒪᑦᐊᐊ ᓄᓇᑦᑕ
ᐃᖃᓗᐱᐅᒪᕕᐊᕈᓕᐅᕙᓐᓂᑦ ᐱᓕᕆᔨᑎᖃᕐᓄᓪᓕᒪᓕᒃᑐᑎᒃ
ᓄᓇᑦᑕ, ᐃᓕᓴᐃᓂᓂᓐᓄᑦ ᑕᒪᑦᐊᐊ ᐃᓄᐃᑦ
ᐃᖃᓗᐱᐅᒪᕕᐊᕈᓕᐅᕙᓐᓂᑦ ᐱᓕᕆᔨᑎᖃᕐᓄᓪᓕᒪᓕᒃᑐᑎᒃ
ᓄᓇᑦᑕ, ᑕᒪᓐᓇ ᐃᓕᓴᐃᓂᓂᓐᓄᑦ
ᐃᖃᓗᐱᐅᒪᕕᐊᕈᓕᐅᕙᓐᓂᑦ ᐱᓕᕆᔨᑎᖃᕐᓄᓪᓕᒪᓕᒃᑐᑎᒃ
ᐃᓕᓴᐃᓂᓂᓐᓄᑦ, ᑕᒪᓐᓇ ᐃᓕᓴᐃᓂᓂᓐᓄᑦ
ᐃᖃᓗᐱᐅᒪᕕᐊᕈᓕᐅᕙᓐᓂᑦ ᐱᓕᕆᔨᑎᖃᕐᓄᓪᓕᒪᓕᒃᑐᑎᒃ
ᐃᓄᐃᑦ ᐃᓕᓴᐃᓂᓂᓐᓄᑦ ᐃᓄᐃᑦ ᐊᑐᐊᒋᐅᓄᑦ
ᐃᓕᓴᐃᓂᓂᓐᓄᑦ ᐃᓄᐃᑦ ᐊᑐᐊᒋᐅᓄᑦ ᐃᓄᐃ

ᓄᓇᕗᑦᑐᑦ ᐊᐅᓪᑕᐅᓂᖅᑲᕗᑦᓂᒃᑯᓗᑦ ᐊᒻᒪᓗ
ᐅᓴᖅᑎᓂᐊᖅᑎᓪᓗᒍ ᑎᑭᕐᕕᖏᓪᓕᐊᓂᖅᑎᓪᓗᒍ
ᐊᐅᓪᑕᐅᓂᖅᑲᕗᑦᓂᐊᕐᓂᖅᑲᐅᖅᑕᕗᒻᒪᖅᓯᒪᓕᒃ
ᐊᐱᖅᑕᐅᓪᑐᐊᖅᑭᐅᖅᑕᕗᒻᒪᓕᕐᓂᖅ. ᐊᒻᒪᓗᓪᑕᐅᖅᑕ ᖃᖅᓪᓗᓀᓕᒃ
ᓄᓇᖅᓯᒃ ᐊᓪᔨᑕᓗ ᐊᒻᒪᓗ ᓴᖅᑲᕗᑦᓯᕐᓂᕐᒥᐅᑕᐃᓪᓗ
ᓄᓇᕗᑦᑐᑦ ᐊᐱᖅᑕᐅᓪᑐᐊᖅᑎᓪᓕᖅᓯᒪᓂᑦᑕᐅᖅᑕ
1905-ᖑᒍᓕᖅᑎᓪᓗᒍ. ᓄᓇᕗᑦᑕᖅ
ᑕᐃᒪᐃᓪᑐᑐᖅᑲᐅᖑᓂᖅᓴᓕᖅᓯᒪᑦ ᐊᒥᐊᖅᓄᓂᑐᐃᓐᓇᐅᑉᓯᒪᓕᒃ
ᑲᓇᑕ ᐋᓐᓂᕈᓴᖅᑕᐅᓪᓚᕐᓂᕐᓂᓪᑎᓪᓗᒍ
ᐊᐱᖅᑐᖅᑕᐅᓪᓚᕐᓂᕐᓂᓪᑎᓪᓗᒍ. ᐃᓄᐃᓪᓕ ᒪᓐᓇᐅᔪᖅᑐᖅ
ᓄᓇᔭᒋᒪᓕᓪᒪᑕᑦᑕᐅᖅᑕ ᑕᒪᖅᑯᐊ ᖃᐅᔨᖅᐅᐅᓪᓚᕐᓂᕐᓂᓕᒃ
ᑕᑯᖅᓴᐅᓂᖅᑲᕗᑦᓂᒃᑯᓗᑦ ᐊᒻᒪᓗ ᐃᓄᐃᓪᓕ
ᓴᓪᑕᐅᑎᓪᓗᒍ ᐊᐱᖅᑕᐅᓪᑐᐊᖅᑎᓪᓗᒍ ᐃᓄᐃᓪᓕ ᒪᓐᓇᐅᔪᖅᑐᖅ
ᐊᐅᓪᓚᒍᒪᓕᖅᓯᒪᓂᖅᓄᓪᓗᒍ ᐊᐅᓪᓚᒍᒪᓕᖅᓯᒪᓂᖅᓄᓪᓗᒍ

ᑕᒪᓐᓇ ᐊᐃᕐᐅᑕᐅᔪᓕᓐᓇᐃᑦᓴᖅᑐᑦᔨ
ᐊᑭᖏᖅᔪᑎᑎᐅᔪᓕᓐᓇᖅᑐᑦᔨᓪ
ᓄᓇᔨᑦᑯᓐᔪᓕᐅᕐᓂᐊᕐᓂᖅ ᐃᒪᓐᓇ ᐅᖃᐅᑕᐅᕐᓂᖅ
- ᒪᓐᑯᐊᔪᖅ ᐃᓄᐃᓐᓇᐅᔨᔭᑎᓐ
ᐃᖏᓐᓄᑦᖢᓕᕆᔨᐊᖏᓂᐊᖏᓕᒃᑕ - ᑕᒪᓐᓇᓪ
ᑐᑭᐅᒪᔭᐅᔨᓕᐊᖏᓂᑐᓂᔭᐅᔨᔨᓂᓄ ᐱᖓᒪᑦ. ᑲᓇᑕ
ᑲᓇᑕᐅᑦ ᒪᕈᒪᓐᓇᓕᓄᑦ ᐊᐅᓪᑕᐅᖓᒪᑦ ᑕᒪᓐᓇᐊ
ᐊᐳᐅᖓᑎᑐᓄᓐ ᐃᓪᓚᓄᓐᓇᖅᑐᑦ ᓄᓇᐃᑦ
ᐊᐃᓐᑐᓂᖅᓕᓂᔭᖓᑎᓪᓗ ᒪᕈᒪᓐᓇᑦ ᐋᑦᓂᑭᐅᒪᓂᔭᖓᑎᓪᓂᓄ
ᐅᖃᐅᔨᓂᔭᐅᔨᒪᖓᒪᑦ, ᑲᓇᑕᑦ ᑐᓴᖓᓂᔭᖓᓄᓪ
ᐊᖏᓗ ᐊᒥᓂᓄ ᒪᓕᒪᐅᓪᓂ. ᓄᓇᔨᑦ ᐃᓄᖓᑎᑦ
ᐊᒥᓄᓂᓐᓇᐅᓄᓐᔪᓐᓇᓗᐊᖏᑦ, ᓄᓇᓗᓐ ᓄᕐᓂᓐᓂᒥ
ᐊᔨᖓᑎᓂᓪ ᖃᓄᖅᓴᖅᑕ ᓄᓇᖓᑕᑦ
ᐊᐱᐅᓂᓐᓇᓕᓂᔭᖓᑎᓂᓪᓂᓂ ᐊᐳᑭᔨᖓᑎᑐᔨ ᐊᑕᐅᔨᔪᒃᑐᑦ
ᐃᓕᓴᐅᔪᓯᑦ ᐱᑕᖃᓄᑦᑐᑦᔨᑕᑦ ᐊᑕᐅᔨᔪᒃᑐᑦ ᐃᓕᓴᐅᔪᓯᑦ.
ᐊᒥᓂᓄᖃᖅᑐᓄᓐᔪᑎᑕᐅᓂᖅ ᐊᑕᐅᔨᔪᒃᑐᑦ ᐃᓕᓴᐅᔪᓯᑦ.
ᓕᕆᔨᐅᓯᓪ ᒪᑐᐃᖓᒪᑐᐃᓐᓇᕐᓂᑕᒪᓐᓇᐃᓕᓴᐅᓕᖅᑐᖅ.
ᑲᓇᑕᐅᑦ ᐃᓕᒪᓕᕆᓂᖅᑐᑦᔨᑕᑦ ᑭᐅᔭᓕᐅᑕᐅᓕᕆᓂᖅ
ᐃᓕᓴᐅᔪᓯᑦ ᐅᑭᐅᖅᑕᖅᑐᑦᔨᑕᑦ ᐊᑐᐃᓕᐅᑕᐅᔪᓯᑦ
ᓄᓇᕗᑦ.

ᑕᒪᓐᓇ ᓄᓇᔪᓕᓐᓂᖅᑐᖅ ᐅᖃᐅᑕᐅᓕᓐᓂᖏᓐᓇᖅ,
ᐊᐅᓕᓕᔨᓂᓪᓗ ᒪᓕᒪᓕᓐᓂᓂᓪᓗ
ᐃᓕᓴᐅᔪᓯᑦᑐᓄᓐᔪᑎᑕᐅᓂᖅᑐᖅ ᐊᑐᐃᔭᐅᑕᐅᓕᓐᓂᖅ
ᒪᓕᒪᓐᓇᓄᑦ. ᐊᒥᓂᓪ ᐊᐱᓕᐅᑎᓕᓄᑦᔪᓐᓇᑦ ᐊᑐᐃᔭᐅᑕᐅᓕᓐᓂᖅ
ᐅᑭᐅᖅᑕᖅᑐᑦᔨᑐᑎᓪᓗᒍᓐᓇᐃᓐᓇᓕᐅᔪᓐᓇᓂᓪᓗ ᐊᑐᐃᔭᐅᑕᐅᓕᓐᓂᖅ
ᐊᐅᓕᑕᐅᔪᓯᑦᑎᐅᔪᓕᐅᑕᐅᓂᓪᓗ ᐊᑐᐃᔭᐅᑕᐅᓕᓐᓂᖅ ᒪᓕᒪᐅᓕᓐᓂᖅ
ᒪᓕᒪᓐᓇᓂᓪᓕᒧᓐᓄᓕᓐᓂᖅ ᐃᓕᓴᐅᔪᓯᑦᑐᓄᓐᔪᑎᑕᐅᓂᖅ, ᑭᓕᐊᓂᓕ
ᑕᒪᓐᓇᐊ ᒪᓕᒪᓐᓇᓕᐅᔪᓕᐅᓕᓐᓂᖅ ᐊᑕᐅᑦᓕᓐᓇᖅᑐᖅ
ᑐᑭᐅᒪᓕᓕᓂᐅᓕᕆᓂᖅᑐᑦᔨᑕᑦ ᐊᑐᐃᔭᐅᑕᐅᓕᓐᓂᖅ ᒪᓕᒪᐅᓕᓐᓂᖅ
ᐃᓕᓴᐅᔪᓯᑦᑐᓄᓐᔪᑎᑕᐅᓂᖅᑐᖅ ᐊᑐᐃᔭᐅᑕᐅᓕᓐᓂᖅ ᐃᓕᓴᐅᔪᓯᑦ
ᓄᓇᖃᖅᑐᓄᓐᔪᑎᑕᐅᓂᖅᑐᖅ.

proposing a special form of government for Inuit; what they seek is a government in Nunavut which would be open to all residents but would enable the large Inuit population to influence those matters of cultural and regional significance. Significantly, this proposal has not appeared threatening to the area's non-Inuit residents who are, after all, living and working with the Inuit by choice.

Furthermore, Inuit have incorporated in their proposal various minority safeguards so that non-Inuit are fully protected, now and in future, in the exercise and enjoyment of their rights to self-fulfillment. A special feature of a Nunavut constitutional act would be its relationship to an Inuit land claims settlement act, a necessity foreseen by the Drury recommendations among others.

In short, Inuit are seeking a territorial government similar to those in the Yukon and NWT at present. Its future evolution would depend on circumstances but would be wholly within the political norms of the Canadian nation.

The most frequent criticism of the Nunavut proposal — that it would create an "ethnically-based jurisdiction" — is difficult to understand. Canada is a federal state which provides for particular cultures and regions in public structures of government, the national constitution and many laws. A Nunavut territory would have a majority of Inuit citizens, but government would be open to all. It is not reasonable for Canadians to deny to a non-European people living in the north the basic rights of Canadian citizenship.

In addressing the question of Nunavut, the old split between administrative and political thinking has surfaced again in Ottawa. Many government officials have argued that the north should be firmly held and managed by Ottawa and not given its political freedom, whereas politicians have been more understanding and accepting of the political rights of people.

MAYONIN KAVAMALIK, NUNAKYOAM ILITKOHILIOGAIT AMIHOTLO MALIGALIOKAT. NUNAVUT NANMINIK INUKAKNIAKTOK, NOVA SCOTIATONTAOK TAMAKMIKTAOK AVGOGHIMAYOT NANMIKNIK INUKAKTOT ATAOTIMINLONIN ALANINLONIN ILITKOHILIKNIN. KIHIMITAOK KAVAMAT AKMANIAKTOT TAMAINON. IHOITOK KANATAMIOT ANIGOYIKPATA KAPLONAGOGINGITONONIK NUNAHIMA YONIK OKIOKTAKTOMI ILTIKOHIKALIKTONIK KANATAM NUNAKAOHIGILIKTANIK.

OKATIGIPLOGO APIKOTA NUNAVUT, AVIGHIMANIMINIK AOLATIYONMILO KAVAMALIKINIK MILO HATOKOMIKTOYAKTOK ATOAMI. AMIGAITOT KAVAMAT HAVAKTITA AGHOGHAOTIGIVAGAT OKIOKTAKTOK TIGOMIKTOGAGHAOYOK MONATAOLONILO ATOAMIN TONITAILILOGO KAVAMALIKINIGOM NIAMGIYAGOHIANON, TAIMAINMAN KAVAMALIKIYIT HIVONIGHIMANATIAKTOT NAMAGOHOKTOT KAVAMALIKINIGO IHOMAINAKTOHIANIK MALIGHOGIT INUIT IHOMAINAKTOHIAT.

Chapter Six
EPILOGUE

In April, 1982, a plebiscite was sponsored by the Government of the Northwest Territories on the question of dividing the NWT, that is, of creating Nunavut. In the eastern arctic where the majority of the Nunavut population lives, 80% of the votes were cast for Nunavut in a voter turnout higher than in previous national, territorial and local elections. Inuit Tapirisat, which led the campaign for Nunavut, was especially pleased that non-Inuit residents had voted strongly in favour.

In the communities of the western arctic, the vote was uneven and closer, apparently due to confusion over various proposals by Inuit and other native groups for where land claims boundary lines would be drawn. Some Inuit feared that one or other boundary line might separate them from their usual hunting areas, for instance.

The voter turnout in the Mackenzie Valley was divided. The Dene and Metis by and large voted strongly for division because it

KINGOLIA

APRIL, 1982 MI, NIGOAKTITIYOT KVAMAIT NUNATIAM APIGHIYOTIKSGHOTIK AVGOTIGHANIK NUNATIAM, IMA, NUNAVUNGOGHINAHOAGHOTIK. KIVATANI AMIHONIGIT INUIT NUNAVUTMI ITOT, 80% NIGOAGOTIT AGHOGHIMAYOT NUNAVUGHAMI KOLIOTKIYAOPLOTIK NUNAKYOAKMIOT NIGOAGOHININ. INUIT TAPIRISAT AOLAPKAILOAKTOT TAFOMINGA NUNAVUKAGOMAYOT KOVIATAKTOT KAPLONAT AGHOGHOTIK NIGOAKMATA NAMAGOHOGHOTIK.

NUNATAOK OATANI, AYIKINGITOT NAMAPYATKIYAOPLOTIK, AYOGHAOTIGIYAT NALOPIGHAOHITIK AMIGOTIGON INUIT PIOMAYOHITIGON ALATLO INUINAIT HOKPANI AVGOTIM AVIGHIMANITA TITIGHIMANIT INIAGIAGHAITA. ILANGITA INUIT HIVOGAGIYAT ATAOHIKLONIN AHIALONIN AVGOTIM ATOLAIKTITAGHA ANGONIAKPAKVIMINITIK, OMATON.

NIGOAKNIGIT KOKMION AVGOGHIMAYOT (ALATKIKTOT). ITKILITLO ITKILIPYAITLO AMIHONIGHAOPLOTIK TONIKTOHAKTOT AVGOTIGHAKON ILA PIOMALOAKTAOVAGHIMAYOK KAVAMALIKINIGOM ALANGOHIGHA AFIMAFVAOHIKTIK ITKAOMAGIPLOGO INUKNIN. TONIKTOHAKTONI KAPLONAT NUNAGIYAINI, ILA, NIGOAKTOT NAGOHOGHOTIK AVGOTIGHAMIK KIHIMI IKITPALAGAMIK, AYIKOHIKTOPYAGHOGO INUIT PIOMAYOHIAT. NIGOAGOTILOIT PIOMALOAGHIMAYOT AVGOTIGHAMIK. KANITOKOINAKTAOK, NUNATIAM MALIGALIOKTIT NIGOAKTOT 19 — 0 AVGOTIGHAKON.

MALGALIKIYITLO INUITLO KATOYIVALOIT NUNAVUT ILITKOHIGHALIOKTOT, ILOLILIK MALGOKNIK NUNAVUT MALIGALIOKTIKNIK. MINIHITAK KANE TOLOGANAKLO DENNIS PATTERSONLO, INUIT TAPIRISAT ATANIAT JOHN AMAGOALIKLO COPE-KOTLO ATANIAT PETER GREEN. OKAOHIK ILILIKTOIYOGHAK HANAKIYONIK ILITKOHIGHAINIK NUNAVUT MALIGALIOGAGHAINIK, ILITOGHOIYOGHANIK PIYAGHALOANIK, PIKATIKAKLONI TOHAGHITIGILONILO NUNAVUGHAMIK. (TAIMAILIOGHIMAKMIOT NUNATIAM OATANIMALGOK HAVAKATIGIGHOTIK PIYOTIKAGAHOAGHOTIK MALIGALIOKNIKON.

NOVEMBER 26, 1982 MI, MINIHITAT INULIKIYIT JOHN MUNRO, OKAOTIKAKTOK KANATAM KAVAMAITA ILIKOHIGHANIK NUNAVUTMI. NUNAVUT NAMAGIYAOYOK ILAGATIGON, ANGINIGIPLOGO NUNALIKINIGOM INILAOHIGHA, OKIOKTAKTOK-

ᐅᑭᐅᖅᑕᕐᑐᒋᐅᑕᖅᑕᐅᔪᓂ. ᑕᒪᐃᑎᒍᑦ ᓂᕈᑭᑕᐅᔪᓄᑦ ᐊᐃᓕᑦᑕᐅᔭᓕᓂᖅ ᓄᓇᕗᑦ ᖃᓄᖅᑕᐅᓕᐅᖅᑕᕐᓂᓪᓗᒍ ᓄᓇᕗᑦ ᒪᓕᒐᕐᕕᖅᑎᓂᑦ ᓂᕈᑭᓕᒐᕐᓗᓂᒃ 19-0 ᓄᓇᕗᑦᑎᒃ ᐊᐃᓐᓇᔨᓂᖅᓯᒪᔪᓂ.

ᓄᓇᕗᑦ ᒪᓕᒐᕐᕕᖅᑎᓂᑦ ᐊᒻᒪᓗ ᐃᓄᐃᑦ ᑲᔪᓯᖅᑎᑦᓯᓂᑦ ᓄᓇᕗᑦ ᑐᓴᐃᓚᓕᓪᓚᑦ ᑲᑎᕆᔨᖅᑎᑦᓯᓂᒃ (NUNAVUT CONSTITUTIONAL FORUM-ᖃᓄᖅᑕᐅᓕᕆᔨᒃ) ᒪᓕᒐᕐᕕᖅᑎᓂᓐᓂ ᑲᑎᕆᔨᖅᑎᑦᓯᓂᒃ ᐃᓕᐅᕐᕕᑕᐅᔪᓂᒃ ᒪᓕᒐᕐᕕᖅᑎᓂᓐᓂ ᑕᓐᓇᓂ ᑲᑎᕆᔨᖅᑎᑦᓯᓂᒃ ᑐᓴᐃᓚᓕᓪᓚᑦ ᑲᑎᕆᔨᖅᑎᑦᓯᓂᒃ ᑐᓴᐃᓚᓕᓪᓚᑦ ᐃᓕᐅᕐᕕᑕᐅᔪᓂᒃ ᐃᓕᐅᕐᕕᑕᐅᔪᓂᒃ ᑲᑎᕆᔨᖅᑎᑦᓯᓂᒃ ᓄᓇᕗ

ᑲᑎᒪᓕᓚᐅᖅᓯᓪ ᐊᑐᖏᓕᓚᐅᖅᓄᑕᓐᓇ
ᑲᑎᒪᖏᑎᖅᓀᐊᖅᑐᓄᑕᓐᓇ ᒥᓂᑦᓂᓄ ᑲᓇᑕᐅᓪᓗ
ᑲᑎᒪᔨᓴᐃᖅᑎᑦᑕ ᑲᖏᒪᔪᐅᖅᑎᖅᑭᓂᓄ ᐊᓕᔨᖅᑭᖅᑎᑐᓂᓄ
ᐊᒻᒪᓗ ᑐᓴᓄᓐᓕᐅᖅᑎᓂᓄ ᑲᑎᒪᖅᑎᖅᓀᐊᖅᑐᓄᑕᓐᓇ
ᐱᔾᔪᑎᒥᐅᓂᓄ ᐅᓂᓄᖅᓀᐊᖅᑐᓄᓕᒫᓐᓇ,
ᑐᑭᓯᐊᖅᑐᓄᑕᓐᓇ ᑲᓇᑕᓪᓚ ᓴᕕᒪᐃᖅᑎᑦᑕ
ᓕᒫᖅᓯᐅᑭᓂᓄ ᐃᓕᓴᕆᓂᖅ ᐊᓐᓴᕐᑕᑕᐅᔭᓕᒫᓂᓄ.
ᐊᑐᖏᒥᓂ ᓴᕕᒪᐃᖅᑎᑦᑕ ᑐᓴᖅᓂᐊᖅᓯᓕᒥᓄᓇᖅᑐᑦᓂᓄ
ᑐᓴᖅᑎᑕᐅᓕᐅᖅᓄᑕ ᑲᑎᒪᓕᐅᔪᓂ ᒪᓕᒐᓱᓂ
ᐊᐃᑎᑲᑎᖅᑎᓂᕐᓂᓄᑦᓂᓂ ᑲᑎᒪᓕᐅᔪᓂ ᐃᓕᓴᕆᓂ
ᐱᒋᐊᕐᓇᖅᑐᓂᓄᑦᓂᓂ ᐃᓄᐃᑦᑐᑦᓂᓂ ᐃᓕᓴᕆᓂ
ᐊᐃᑎᑲᑎᖅᑎᓂᕐᓂᓄᑦᓂᓂ ᓇᓕᒥᐅᑕᐃᓂ
ᐱᓕᕆᔨᑎᑕᐅᓂᕐᓂᓄᑦᓂᓂ ᐃᓕᓴᕆᓂ
ᐃᓕᓴᕆᓂᖅᑎᑦᑕ ᑲᑎᒪᓕᐅᔪᓂ ᐃᓕᓴᕆᓂ
ᐃᓕᓴᕆᓂᖅᑎᑦᑕ ᑲᑎᒪᓕᐅᔪᓂ ᐅᖃᓕᐅᖅᑎᓪᓚᑦ
ᓇᓇᕐᓂᐊᕐ ᓴᕕᒪᐃᖅᑎᑦᑕ ᐃᓕᓴᕆᓂ ᑲᑎᒪᓕᐅᔪᓂ
ᑕᐃᒪᓐᓇ. ᑭᓪᓕᐊᓂ, ᐊᑐᖏᒥᓂ ᐅᖃᓕᐅᖅᑐᓗᓕᒫᓂ
ᒪᑐᐃᖅᑐᐃᓐᓇᓂᐊᓂᕆᖅᓯᓂᓪ ᓴᕕᒪᓕᓚᓂᓪᓕᒧᑦ
ᐊᒃᑲᐅᑎᓂᐊᓕᓕᓚᖅᑕᑦ ᐅᑭᐅᖅᑕᖅᑐᒥᓂ ᑭᓪᓕᐊ
ᒪᓕᒃᖁᖅᑲᓕᓚᐅᖅᑎᑦᑐᐃᓐᓇᓂᐊᓂᕆᖅᓯᓂᓪ ᖃᓄᖅᑕ ᑕᒪᓐᓇ
ᐊᒃᑲᐅᑎᓂᕐᑕᐅᓕᐊᖅᑕᓂᓐᓇ
ᐃᓕᓴᕐᔪᐊᓘᓐᓃᑦᑐᓂᓪᓗᑎᒃ.

ᑭᓪᓕᐊ ᓂᓇᓐ ᑐᓴᓕᐃᓪᓕᑦᓕᑕ ᒥᓂᖏᓂ ᑲᑎᒪᔨᐅᓴᓕ
ᐃᑲᓴᖅᑕᐅᓐᓄᓪ ᓂᓇᓐᒥᐅᓂ ᑲᑎᒪᔨᐅᓴᒧᓕ ᐊᑐᖏᒥ
ᐱᓕᓚᐊᓐᖁᖅᑲᓂᐊᖅᑕᖅᑐᓕᖅ, ᑭᓪᓕᐊ ᓂᓇᓐᒥᐅᑎᓂ
ᑭᓴᖅᑐᑐᓐᓇᖅᓴᓕᖅ ᐊᑐᖏᒥᓂ ᓪᓚᕆᐊᖅᑐᖅᓴᓕ
ᓕᒫᐅᓴᓕᖅᑐᓂ ᒪᓂᓕᐊᓂᖅ ᐱᓕᓚᐊᓂᖅ ᐊᑐᖏᒥᓂ
ᓂᓇᓐᒥᓕᓚᐅᖅᓄᑕ ᐃᓕᓴᕆᓂ ᐊᑐᖏᒥᓂ ᐃᓕᓴᕆᓂ
ᐊᑐᖏᒥᓂᖅᑎᑦ

ᓴᖅᑭᑎᑕᐅᓂᐊᖅᓯᓂ ᓄᓇᕗᑦ ᑐᓴᐃᖏᕕᓂᓂᒪᑦ
ᑲᑎᒪᖅᓯᐊᓄᑕᐅᓕᖅᖢᑦ ᐅᑭᐅᖅᒍᓂᐊᖅᑐᑦ
ᐊᑐᖅᑕᕋᑎᓂ, ᐊᑐᓵᒍᐊᕐᓴᐅᑦᓯᖅᐅᓂᐊᓕᒫᖅᓯᓂᓄᓂ
ᑲᑎᒪᖅᓯᐊᕈᑕᐅᔪᓂᐅᖢᑦ.

ᐊᐃᕐᐅᑎᖅᑲᖅᑎᓪᓗᕈᑦ ᑲᓇᑕᐅᑦ ᑐᓴᐃᒪᐃᖅᒪᑦ ᒥᐅᔭᓄᑦ,
1982-ᒥ ᑐᓴᐃᒪᖏᓐ ᐊᖅᒥᐅᑎᑎᓴᐅᓂᐊᓕᖅᑎᑦᓗᒍ
ᐃᓕᒥᐊᖅᑕᐅᓂᖅᑲᖅᑕᖅᓄᓂ ᐃᓕᐅᑎᑕᐅᖅᑯᐊᐅᓂᐊᓕᖅᓂ
ᑐᓴᐃᒪᖏᓐᖅᒥ, ᑲᓇᑕᒥ ᐊᖅᒪᓕᖅᑲᕆᓗᐅᕐᓗᖅᑕᓪᓚᖅᑐᑦ
ᐊᓂᔪᒥᓄ ᓄᑖᒥᓐ ᑲᓇᑕᒥ ᒪᓕᒪᓕᓂᓂᖅᓯᒪᑦ
ᑲᖅᑭᑐᑦᑲᖅᓂᐊᕋᓂᕋᓂᐅᖅᑲᖅᑕᓐᓂᑦ. ᐃᓂᒪᓕᖅᑲᐅᑦᒪᑦ
ᑕᒪᐅᑯᐊ ᑲᓇᑕᒥᐅᑦ ᓇᖅᒥᓂᖅ ᑐᖅᒪᖏᖅᒪᑦ
ᐱᓂᒪᓕᖅᓄᓂᐅᓕᐅ ᑯᐃᓇ ᓄᓇᖅᒪᓄᑦ ᐊᑕᓂᖅᑭᑭᓕᖅᑲᓂᐅᓕᖅᓄᑦ,
ᓄᑖᒥᐅ ᐃᓕᓂᑯᓂᖅᑲᓂᐊᕋᓂᐅᓂᐅᑲᖅᑕᓐᓄᐅ ᒪᓕᒪᐅᑯᓂ.
ᑯᐃᓇ ᑲᓇᑕᒧᑦ ᑎᑭᐅᖅᒥᐊᓂᖅᓯᓂᖅᓗᓂ ᐊᐃᐱᓂᒥ
ᐊᑎᓕᐅᓇᐊᖅᑐᑦᓯᓄᓂ ᓄᑖᒥᐅ ᑐᓴᐃᒪᖏᓐᓄᑕᖅᓗᓂᐅᖅᓗᓂ
ᑲᓇᑕᒥᐅᑦ ᒪᓕᒪᖃᑦᑕᒧᓂᐊᓕᖅᑐᓄᓂ, ᓄᓇᕗᒥᐅᑦ
ᓂᑭᐊᓕᐅᖅᑲᖅᑕᓐᓂᑦ ᓄᑖᒥᐅ ᓄᓇᓕᐊᖏᑦ ᒪᓕᒪᑕᑭᒪᓂᓕᒧᑦ.
ᑕᒪᐅᓇ ᓄᓇᕗᑦᓂᓂᖅᑲᖅ, ᑐᓴᐃᒪᐃᓕᓂᓂᖅᓯᒪᑦ
ᐊᑕᓂᖅᑲᖅᓄᓕᒫᒪᓂᐅᖅᑲᖅᑕᓐᓄᖅ, ᑕᐃᒪᓕ ᑲᓇᑕᒥᐅ ᓄᑖᒥ
ᑕᐅᑐᖅᑕᐅᔪᑦᓯᐊᓂᖅᑐᑦ
ᐱᒋᐊᖅᓱᓕᑕᐅᒋᐊᖅᓴᓕᑕᐅᓂᐊᖅᓯᓂᐊᓄᑦ
ᐅᑭᐅᖅᑕᖅᑲᖅᑐᐅᓂᐊᖅᑐᑦ.

Meanwhile, the Nunavut Constitutional Forum, assisted by the MP from Nunavut, Peter Ittinuar, who left the Opposition to join the government party in order to continue the work to create Nunavut, has a program of work to continue. Work among northern groups and communities to resolve boundary issues is a top priority. During the first half of 1983, a series of study papers will be published by the Forum to help clarify and seek public advice on the contents of a Nunavut constitution. That constitution will be presented to a Nunavut constitutional convention later in the year, and then to Ottawa.

During the long debates on Canada's national constitution, culminating in the 1982 adoption of additional constitutional provisions, many national leaders and commentators hoped that a new era in Canadian political development was opening. It was hoped that once Canadians were fully in charge of their own constitution, a new spirit would prevail. A few days before the Queen arrived in Canada in April, 1982, to sign the new constitution into law, the people of Nunavut voted overwhelmingly for their new territorial government. The whole Nunavut process has been one of popular constitution-making, and we may hope that the Canadian people see it as the opportunity that it is.

NATAMIOT KAVAMALIKINIGHANIK AKMAKPALIAYOGHAMIK. NIGIOGIYAOYOK KANATAMIOT MONAGHILOALIKATA INMIK MALIGAGHAMIKNIK IPIGAKLOGIT BRITISH, NIAMGIYALIKNIAGAMIK. HIVONOANGANI TIKIGIAKTINAGO QUEEN (KOIN) KANATAMON APRIL, 1982 MI, ATIGHIYAKTOGHONI NOTANIK IHOMALIOGOTINIK MALIGANGOKTOGHANIK, INUIT NUNAVUT NIGOAKTOT AKIMAKYOAGHOTIK NUNAMIKNI KAVAMAGHAMIKNIK. TAMAKMINON NUNAVUT ILITKOHIGHALIOGHIMAYOK, IHOMAYOGOTLI KANATAMIOT INUIT TAOTOKYAKLTAGHAT PIYALOAKOT.

Prepared for the Nunavut Constitutional Forum
by Peter Jull

Credits:

Government of the Northwest Territories, Royal Canadian Mounted Police, Inuit Today, Inuit Tapirisat of Canada, National Museum of Canada, Public Archives of Canada, Committee for Original Peoples' Entitlement, Native Press.